

CHANTING FOR MEDITATORS

A MONTHLY SCHEDULE FROM MYANMAR



Chanting for Meditators

A Monthly Schedule from Myanmar

translated by

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Preface

The following work is a chanting schedule spread over a month, which includes some of the most important meditation teachings in the Theravāda tradition as well as many of the traditional protection chants.

It is based on the chanting schedule used in the Pa-Auk Tawya in Moulmein, Myanmar, where meditation training and practice is the main activity and a thorough knowledge of the texts is required to support the practice.

There are chantings that take place every morning and evening, and then chantings that rotate on a monthly schedule, and supplementary chants that are used occasionally, or on special occasions.

During the second half of the month there is a sequential chanting of the Mahāsatipaṭṭhānasuttaṃ (DN 22), which is considered the most basic text for meditators, and is also one of the longest discourses in the Canon. It is split into fourteen sections for recital.

There are also other important texts which make up the month or are chanted at various times including basic texts like the first and second discourses, and Abhidhamma texts like the Explanation of the Conditions.

This work although it follows the Pa-Auk Tawya chanting schedule differs from it in that I use my own established versions of the texts, and not the versions published in the Chaṭṭha Saṅgāyana editions. I also format the text differently to transliterations of that edition.

The translations are all my own, of course, and many of them were published elsewhere on this website before I ever began on this book. Others were prepared specially for the book, and were then published separately, many in much fuller versions than are presented here.

I hope that this work will be a support to serious practitioners everywhere, and that the benefits accrued through the work done in preparing this book will help the liberation teachings of the Buddha gain wider circulation for the benefit of all mankind.

I owe special thanks to the American monk Ven Subhūti who first asked me to do the work, and has compared and corrected it according to recordings made in Myanmar, and has put a lot of effort and encouragement into getting this work ready.

Ānandajoti Bhikkhu
March 2016

Daily Morning Chants

Anekajāti Pāḷi

Through Countless Births Text

Namo tassa Bhagavato Arahato Sammāsambuddhassa (3x)

Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

Anekajātisamsāram sandhāvissam anibbisam

Through countless births in saṃsāra I have wandered without finding

gahakāraḥ gavesanto: dukkhā jāti punappunam.

the housebuilder I was seeking: born and suffering again and again.

Gahakāraḥ diṭṭhosi! Puna geham na kāhasi:

O housebuilder, now you are seen! You will not build the house again:

sabbā te phāsukā bhaggā, gahakūṭam visaṅkhatam,

all your rafters have been broken, and the ridgepole has been destroyed,

visaṅkhāragatam cittam, taṇhānam khayam-ajjhagā.

my mind has reached the unconditioned, and craving's end has been achieved.

Iti imasmim sati idam hoti; imassuppādā idam uppajjati,

This being so, that is; from the arising of this, that arises,

yadidam: avijjāpaccayā saṅkhārā,

that is to say: with ignorance as condition there are (volitional) processes,

saṅkhārapaccayā viññānam,

with (volitional) processes as condition: consciousness,

viññānapaccayā nāmarūpam,

with consciousness as condition: mind and body,

nāmarūpapaccayā saḷāyatanaṃ,

with mind and body as condition: the six sense spheres,

saḷāyatanapaccayā phasso,

with the six sense spheres as condition: contact,

phassapaccayā vedanā,

with contact as condition: feeling,

vedanāpaccayā taṇhā,

with feeling as condition: craving,

taṇhāpaccayā upādānam,

with craving as condition: attachment,

upādānapaccayā bhavo,

with attachment as condition: continuation,

bhavapaccayā jāti,

with continuation as condition: birth,

jātipaccayā jarāmaraṇaṃ,

with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,

grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

and so there is an origination of this whole mass of suffering.

Yadā have pātubhavanti dhammā

When (the nature of) things becomes really manifest

ātāpino jhāyato brāhmaṇassa,

to the ardent meditating brāhmaṇa,

athassa kaṅkhā vapayanti sabbā,

then all his doubts disappear,

yato pajānāti sahetudhammaṃ

since he knows (the nature of a) thing and its cause.

Iti imasmiṃ asati idaṃ na hoti; imassa nirodhā idaṃ nirujjhati,

This not being so, that is not; from the ceasing of this, that ceases,

yadidaṃ: avijjānirodhā saṅkhāranirodho,

that is to say: from the cessation of ignorance, there is the cessation of (volitional) processes,

saṅkhāranirodhā viññāṇanirodho,

from the cessation of (volitional) processes, the cessation of consciousness,

viññāṇanirodhā nāmarūpanirodho,

from the cessation of consciousness, the cessation of mind and body,

nāmarūpanirodhā saḷāyatānanirodho,

from the cessation of mind and body, the cessation of the six sense spheres,

saḷāyatānanirodhā phassanirodho,

from the cessation of the six sense spheres, the cessation of contact,

phassanirodhā vedanānirodho,

from the cessation of contact, the cessation of feeling,

vedanānirodhā taṇhānirodho,

from the cessation of feeling, the cessation of craving,

taṅhānirodhā upādānanirodho,

from the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,

from the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,

from the cessation of continuation, the cessation of birth,

jātinirodhā jarāmaṇaṃ,

from the cessation of birth, old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,

grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

and so there is a cessation of this whole mass of suffering.

Yadā have pātubhavanti dhammā

When (the nature of) things becomes really manifest

ātāpino jhāyato brāhmaṇassa,

to the ardent meditating brāhmaṇa,

athassa kaṅkhā vapayanti sabbā,

then all his doubts disappear,

yato khayam paccayānam avedi.

since the destruction of causes has been understood.

Iti imasmim sati idam hoti, imassuppādā idam uppajjati,

This being so, that is; from the arising of this, that arises,

imasmim asati idam na hoti, imassa nirodhā idam nirujjhati,

this not being so, that is not; from the ceasing of this, that ceases,

yadidam: avijjāpaccayā saṅkhārā,

that is to say: with ignorance as condition there are (volitional) processes,

saṅkhārapaccayā viññāṇam,

with (volitional) processes as condition: consciousness,

viññāṇapaccayā nāmarūpaṃ,

with consciousness as condition: mind and body,

nāmarūpapaccayā saḷāyatanaṃ,

with mind and body as condition: the six sense spheres,

saḷāyatanapaccayā phasso,

with the six sense spheres as condition: contact,

phassapaccayā vedanā,

with contact as condition: feeling,

vedanāpaccayā taṇhā,

with feeling as condition: craving,

taṇhāpaccayā upādānaṃ,

with craving as condition: attachment,

upādānapaccayā bhavo,

with attachment as condition: continuation,

bhavapaccayā jāti,

with continuation as condition: birth,

jātipaccayā jarāmaraṇaṃ,

with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,

grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

and so there is an origination of this whole mass of suffering.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,

But from the complete fading away and cessation of ignorance, there is the cessation of (volitional) processes,

saṅkhāranirodhā viññāṇanirodho,

from the cessation of (volitional) processes, the cessation of consciousness,

viññāṇanirodhā nāmarūpanirodho,

from the cessation of consciousness, the cessation of mind and body,

nāmarūpanirodhā saḷāyatananirodho,

from the cessation of mind and body, the cessation of the six sense spheres,

saḷāyatananirodhā phassanirodho,

from the cessation of the six sense spheres, the cessation of contact,

phassanirodhā vedanānirodho,

from the cessation of contact, the cessation of feeling,

vedanānirodhā taṇhānirodho,

from the cessation of feeling, the cessation of craving,

taṇhānirodhā upādānanirodho,

from the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,

from the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,

from the cessation of continuation, the cessation of birth,

jātinirodhā jarāmaṇaṃ,

from the cessation of birth, old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,

grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

and so there is a cessation of this whole mass of suffering.

Yadā have pātubhavanti dhammā

When (the nature of) things becomes really manifest

ātāpino jhāyato brāhmaṇassa,

to the ardent meditating brāhmaṇa,

vidhūpayam tiṭṭhati Mārasenam,

he dwells dispelling Māra's army,

suriyo va obhāsayaṃ-antalikkhaṃ.

as the sun (dwells) lighting up the firmament.

Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo,

Root condition, object condition, predominance condition,

anantarapaccayo, samanantarapaccayo,

preceding condition, prior condition,

sahajātapaccayo, aññamaññapaccayo,

arising together condition, mutuality condition,

nissayapaccayo, upanissayapaccayo,

support condition, strong support condition,

purejātapaccayo, pacchājātapaccayo, āsevanapaccayo,

arising before condition, arising later condition, habitual condition,

kammaṇapaccayo, vipākaṇapaccayo,

(intentional) deed condition, result condition,

āhārapaccayo, indriyapaccayo,

nutriment condition, faculty condition,

jhānapaccayo, maggaṇapaccayo,

absorption condition, path condition,

sampayuttaṇapaccayo, vippayuttaṇapaccayo,

association condition, disassociation condition,

atthipaccayo, natthipaccayo,

presence condition, absence condition,

vigatapaccayo, avigatapaccayo ti.

disappearance condition, non-disappearance condition.

Jayaparittam

The Success Safeguard

Jayanto Bodhiyā mūle Sakyānam nandivaḍḍhano -

Succeeding at the root of the Bodhi tree he furthered the Sakyans' joy -

evam-eva jayo hotu, jayassu jayamaṅgale!

so may you be successful, may you succeed with the blessing of success!

Aparājitapallaṅke sīse puthuvipukkhale,

Seated cross-legged and undefeated on the top of the world

abhiseke sabba-Buddhānam, aggappatto pamodati.

which was consecrated by all Buddhas, he rejoices in the highest attainment.

Sunakkhattam̐ sumaṅgalaṃ suppabhātam̐ suhuṭṭhitam̐,

(May there be) good planets, good blessings, good daybreaks, good gifts,

sukhaṇo sumuhutto ca suyiṭṭham̐ brahmacārisu,

good moments, good instants and good sacrifices in the spiritual lives,

Padakkhiṇam̐ kāyakammaṃ, vācākammaṃ padakkhiṇe,

(May there be) favourable body-actions, favourable speech-actions

padakkhiṇam̐ manokammaṃ paṇidhi te padakkhiṇe.

favourable mind-actions, and favourable aspiration for you.

Padakkhiṇāni katvāna, labhantatthe padakkhiṇe,

And after making these favourable things, (may there be) favourable gains,

te atthaladdhā sukhitā viruḷhā Buddhasāsane,

and (with these) favourable gains (may there be) for you happy growth in the Buddha's Dispensation,

arogā sukhitā hotha, saha sabbehi ñātibhi!

may you be well and happy, together with all your relatives!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Paccavekkhaṇā
The Reflections (on the Requisites)

Paṭisaṅkhā yoniso cīvaram paṭisevāmi,

With proper discernment I make use of the robe,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,

only to ward off the cold, to ward off the heat,

ḍamsamakasavātātapasarīmsapasamphassānam paṭighātāya,

to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and creeping things,

yāvad-eva hirikopīnappaṭicchādanattham.

only as a cover for the shameful parts. [1]

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi,

With proper discernment I make use of almsfood,

neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,

not for sport, or for showing off, not for ornament, or for adornment,

yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,

but only to maintain this body, and to carry on,

vihimsūparatiyā brahmacariyānuggahāya,

to inhibit annoyance, and to assist in the spiritual life,

iti purāṇañ-ca vedanam paṭihaṅkhāmi,

and so I will get rid of any old feeling,

navañ-ca vedanam na uppādessāmi,

and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro ca.

and I will carry on, being blameless, and living comfortably. [2]

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

With proper discernment I make use of a dwelling,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,

only to ward off the cold, to ward off the heat,

ḍamsamakasavātātapasarīmsapasamphassānam paṭighātāya,

to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents,

yāvad-eva utuparissayavinodanapaṭisallānārāmattham.

only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion. [3]

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevāmi,

With proper discernment I make use of the requisite of medicine for support when sick,

yāvad-eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya

only to ward off oppressive feelings that have arisen

abyāpajjhaparamatāya.

and at least be free from oppression. [4]

Daily Evening Chants

Mahā Namakkārapāḷi

The Great Reverence Text

Namo tassa Bhagavato Arahato Sammāsambuddhassa (3x)

Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

Sugataṃ sugataṃ seṭṭhaṃ, kusalaṃ ’kusalaṃ jaham,

The one who is fortunate and fortunately excellent, who has given up wholesome and unwholesome deeds,

Amataṃ amataṃ santaṃ, Asamaṃ Asamaṃ dadaṃ,

Who found the deathless peace of the Deathless, who found the Matchless (Nibbāna), and gives the Matchless (to others),

Saraṇaṃ saraṇaṃ lokam, araṇaṃ araṇaṃ karam

Who found the Refuge, and is the refuge for the world, the one without passions, who makes the passions fade,

Abhayaṃ abhayaṃ ṭhānaṃ nāyakaṃ: Nāyakaṃ name.

The one without fear, who leads to that fearless place: I will revere (Lord Buddha), the Leader. [1]

Nayanasubhagakāyaṅgaṃ,

Having body and limbs lovely to the eyes,

Madhuravarasaropetaṃ,

Endowed with a noble and sweet voice,

Amitagaṇagaṇādhāraṃ:

The receptacle of many measureless virtues:

Dasabalam-atulaṃ vande.

I worship that incomparable One of Ten Powers. [2]

Yo Buddho dhitimāññadhāraṃ,

He who is Buddha, the bearer of steadfast knowledge,

Samsāre anubhosi kāyikaṃ

Who underwent in the continual round of existence, both bodily

Dukkhaṃ cetasikañ-ca lokato:

And mental suffering for the sake of the world:

Tam vande naradevamaṅgalaṃ.

I worship Him, who is a blessing for men and gods. [3]

Bāttimsatilakkhaṇacitradehaṃ,

He who has the thirty-two beautiful marks on his body,

Dehajjutiniggatapajjalantaṃ

Whose body shines with an effulgence of light,

Paññādhitisīlaguṇoghavindaṃ:

Who possesses an ocean of wisdom, steadfastness, morality and virtue:

Vande Munim-antimajātiyuttaṃ.

I worship that Sage who is in his final birth. [4]

Pātodayaṃ bāladivākaraṃ va,

Like a fresh sun rising in the morning,

Majjhe yatīnaṃ lalitaṃ sirīhi,

With charming grace in the midst of those who strive,

Puṇṇindusaṅkāsamukhaṃ, anejaṃ:

Having a face like a full moon, lust-free:

Vandāmi sabbaññum-ahaṃ Munindaṃ.

I worship the omniscient Lord of Sages. [5]

Upetapuñño, varabodhimūle

Endowed with merit, at the root of the Bodhi tree

Sasenamāraṃ Sugato jinitvā,

the Fortunate One, after defeating Māra and his army,

Abojji Bodhiṃ aruṇodayamhi:

Awoke to Wisdom as the dawn broke:

Namāmi Taṃ mārajināṃ abhaṅgaṃ.

I revere Him, the unbroken one, who defeated the (five) deaths. [6]

Rāgādichedāmalañāṇakhaggaṃ,

That one having the sword of undefiled knowledge that cuts off passion and so on,

Satisamaññāphalakābhigāhaṃ,

Who holds up the shield known as mindfulness,

Sīloghalaṅkāravibhūsitāṃ: Taṃ

Who is adorned with the decoration of an ocean of morality: Him

Namāmi 'bhiññāvaram-iddhupetaṃ.

I revere, the one endowed with noble knowledge and psychic power. [7]

Dayālayaṃ sabbadhi dukkaraṃ karaṃ,

That abode of sympathy, who (overcoming) difficulties everywhere,

Bhavaṇṇavātikkaṃam-aggataṃ gataṃ,

And, overcoming the ocean of existence, attained the highest,

Tilokaṇāthaṃ susamāhitaṃ hitaṃ:

The well-composed Lord of the Three Worlds who is a benefit (to others):

Samantacakkhuṃ paṇamāmi Taṃ 'mitaṃ.

I bow down to the measureless All-Seeing One. [8]

Tahiṃ tahiṃ pāramisañcayaṃ cayaṃ,

In this place and that place he accumulated a store of perfections,

Gataṃ gataṃ sabbhisukhappadaṃ padaṃ,

He has attained the happy resting place of the virtuous,

Narānarānaṃ sukhasambhavaṃ bhavaṃ,

And is the origin and source of happiness for men and gods,

Namānamānaṃ Jinapuṅgavaṃ gavaṃ.

I revere the noble Victor, who (overcame) the disrespectful fools. [9]

Maggaṅganāvaṃ Munidakkhaṇāviko,

The Sage and skilful mariner ascended the ship of the Path-factors,

Īhāphiyāṃ ñāṇakarena gāhako,

Grasped with the hand of knowledge the oar of exertion,

Āruya yo tāya bahū bhavaṇṇavā:

And crossed over the manifold ocean of existence:

Tāresi Taṃ buddham-aghappahaṃ name.

I revere Him, who understood, abandoned distress and crossed over. [10]

Samatimsatipāramisambharaṇaṃ,

He who fulfilled the thirty perfections equally,

Varabodhidume Catusaccadasaṃ,

Who, under the noble Bodhi tree, saw the Four Truths,

Varam-iddhigataṃ naradevahitaṃ:

Attained the noble psychic powers, which benefit gods and men:

Tibhavūpasamaṃ paṇamāmi Jinaṃ.

I bow down to the Victor, who stilled (rebirth in) the three (planes of) existence. [11]

Satapuññajalakkhaṇikaṃ, virajaṃ,

Having the marks that arose because of hundreds of merits, passionless,

Gaganūpamadhiṃ, dhiti-Merusamaṃ,

Superior like the sky, firm like (Mount) Meru,

Jalajūpamasītalasīlayutaṃ,

Cool, like the lotus, endowed with morality,

Pathavīsahanam: paṇamāmi Jinaṃ.

who endures (like) the Earth: I bow down to the Victor. [12]

Yo Buddho sumati, dive divākaro va,

He who is the wise Buddha, like the sun shining in the day,

Sobhanto ratijanane silāsanamhi,

* Resplendent, producing delight, while sitting on his stone throne,

Āsīno sivasukhadam̐ adesi Dhammam̐,

Taught the Abhidhamma, which gives the happiness of safety,

Devānam̐: Tam-Asadisam̐ namāmi niccam̐.

to the gods: I always revere Him who is Matchless. [13]

Yo pādapaṅkajamuduttalarājikehi,

He who has tender skin on his lotus feet,

Lokehi tīhi 'vikalehi nirākulehi,

Who is unconfused, not lacking (in knowledge) about the three worlds,

Sampāpuṇe nirupameyyatam-eva, Nātho

Who has attained the incomparable, the Lord

Tam̐ sabbalokamahitam̐ asamaṃ namāmi.

Who is unequalled and honoured by the whole world: I revere Him. [14]

Buddham̐ narānarasamosaraṇam̐ dhitattam̐,

The Buddha with steady mind, who brought together men and gods,

Paññāpadīpajutiyaṃ vihatandhakāram̐,

Who, with the lustre of the light of wisdom destroyed the darkness (of ignorance),

Atthābhikāmanaradevahitāvahaṃ, Tam̐

He who greatly desires the welfare and benefit of men and gods, Him

Vandāmi, kāruṇikam-aggam-anantañāṇam̐.

I worship, the great compassionate (Buddha), with infinite knowledge. [15]

Akhilagaṇanidhāno yo Munindopagantvā

The deposit of all virtues, the Lord of Sages, who, after approaching

Vanam-Isipatanavhaṃ, saññatānaṃ nīketam,

The Wood called Isipatana, the abode of those restrained,

Tahim-akusalachedaṃ Dhammacakkaṃ pavatto:

And rolling the Dhamma-Wheel, which cut off unwholesomeness in that place:

Tam-atulam-abhikantaṃ vandaneyyaṃ namāmi.

I revere Him of incomparable beauty, who should be worshipped. [16]

Suciparivāritaṃ, surucirappabhāhi rattaṃ,

Surrounded by the pure, brilliant with beautiful radiance,

Sirivisarālayaṃ gupitaṃ-indriyeh' upetaṃ,

The abode of many glories, endowed with guarded senses,

Ravisasiṃḍalappabhutilakkhaṇopacittaṃ:

And beautiful marks beginning with the disk of the sun and the moon:

Suranarapūjitaṃ Sugataṃ-ādaraṃ namāmi.

I revere with respect the Fortunate One, worshipped by gods and men. [17]

Maggoḷumpena muhapaṭighāsādi-ullolavīcim

* With the raft of the Path, he crossed over the waves and currents of delusion, anger and desire

Samsāroghaṃ tari; tam-abhayaṃ pārapattaṃ, pajānaṃ

* The ocean of existences; the fearless one fully crossed over, and he established humanity's

Tānaṃ leṇaṃ asamasaraṇaṃ ekatitthaṃ paṭiṭṭhaṃ:

Shelter, safety and unequalled refuge, the one (true) haven:

Puññakkhattaṃ paramasukhadam Dhammarājaṃ namāmi.

I revere the King of the Dhamma, that field of merit, who gives the ultimate bliss. [18]

Kaṇḍambaṃ mūle parahitakaro yo Munindo nisinno,

The Lord of Sages sitting at the root of the Kaṇḍamba tree, seeking the benefit of others,

Accheraṃ sīghaṃ nayanasubhagaṃ ākulaṇṇaggiḷaṃ,

* Quickly wrought a wonder by scattering water and fire that was pleasing to the eyes,

Dujjāladdhaṃsaṃ, Munibhi 'jahitaṃ pāṭiheraṃ akāsi:

Destroying the false net (of views), this miracle was not left undone by the Sage:

Vande Tam, seṭṭhaṃ paramaratijaṃ iddhidhammeh' upetaṃ.

I worship Him, the praised origin of supreme delight, endowed with psychic power. [19]

Munindakko yeko dayudayarūṇo ñāṇavitthiṇṇabimbo,

That clever Sage, who is the rising dawn of compassion, having extensive knowledge,

Vineyyappāṇoghaṃ kamalakathitaṃ Dhammaramsīvarehi,

Who leads over the watery ocean what are called lotuses with the noble rays of his Dhamma,

Subodhesī suddhe tibhavakuhare byāpitakkittinañ-ca,

And awakens the pure of heart in the pit of the three worlds, widely-renowned,

Tilokekaccakkhuṃ dukham-asahanam: Tam Mahesim namāmi.

The one (wisdom) eye of the three worlds, who endured suffering: I revere Him, the Great Sage. [20]

Yo Jino anekajātiyaṃ, saputtadāram-aṅgajīvitam-pi,

* That Victor who, in countless lives, gave both his children and wife, his limbs and life,

Bodhipemato alaggamānaso adāsi yeva atthikassa,

Without a clinging mind, for love of Awakening, to he who desired it,

Dānapāramim tato param apūri silapāramādikam-pi,

And after the perfection of generosity fulfilled the others, like the perfection of virtue and so on,

Tāsam-iddhiyopayātam-Aggataṃ: Tam-Ekadīpakaṃ namāmi.

And reached the Highest through their (inherent) power: I revere Him, the one (true) Island. [21]

Devādevātidevaṃ nidhanavapudharam mārabhaṅgaṃ abhaṅgaṃ

The Great God above all gods, bearing his last body, having broken the (five) killers, unbroken (himself),

Dīpaṃ dīpaṃ pajānaṃ, jayavarasayane Bodhipattam 'dhipattam

Who spread the light of wisdom on people, and attained Awakening on the noble victory seat,

Brahmābrahmāgatānaṃ varagirakathikaṃ pāpahīnaṃ pahīnaṃ

Surrounded by brahmas and others, speaking with a noble voice, having given up low actions,

Lokālokābhirāmaṃ: satatam-abhinaṃ Tam Munindaṃ Munindaṃ.

Greatly delighting the worlds: I always greatly revere Him, the Lord of Sages, the Lord of the (five) Sages. [22]

Buddho nigrodhabimbo mudukaracaraṇo brahmaghoseṇijaṅgho,

The Buddha, having a form like the banyan tree, soft hands and feet, a voice like brahma, calves like an antelope,

Kosacchādaṅgajāto, punar-api Sugato suppatiṭṭhitapādo,

And a foreskin that covers the organ, the Fortunate One, with steady feet,

Mūdodātuṇṇalomo, atham-api Sugato brahmujuggatabhāvo,

Soft hair between the brows, the Fortunate One, straight-limbed (like) a brahma,

Nīlakkhī dīghapaṇhī sukhumamalachavī, thomyarasaggasaggī,

Having blue eyes, long heels, exquisite skin, whose taste buds are the very best, [23]

Cattālīsaggadanto samakalapanajo antaraṃsappapīno,

Having forty of the best teeth, even teeth, a full back between the shoulders,

Cakkenaṅkītapādo aviraḷadasano, Māraj' ussaṅkhapādo,

Wheel-marked feet, unflawed teeth, He who defeated the killers, having high ankles,

Tiṭṭhanto nonamanto 'bhayakaramudunā jaṇṇukānāmasanto,

Who, while standing, without bending, with both his soft hands, can touch his knees,

Vaṭṭakkhandho, Jino gotaruṇapakhumako sīhapubbaḍḍhakāyo,

Whose body is round, the Victor, having eyelashes like an ox, the upper half of whose body is like a lion, [24]

Sattappīno ca dīghaṅguli-m-atha Sugato lomakūpekalomo,

Having seven fat areas, long fingers, the Fortunate One, with one hair to a vesicle,

Sampannodātadāṭho kanakasamatāco nīlamuddhaggalomo,

Full white teeth, smooth, golden skin, with black hair on the top of his head,

Sambuddho, thūlajivho atha sīhanuko jālikappādahattho,

The Sambuddha, having a broad tongue, then a lion-like jaw, webbed feet and hands,

Nātho uṇhīsaṣīso itiguṇasahitaṃ: Taṃ Mahesiṃ namāmi.

Whose head has a crown, the Lord endowed with these (thirty-two) qualities: I revere Him, the Great Sage. [25]

“Buddho, Buddho” ti ghoso atidulabhataro kā kathā Buddhabhāvo?

* The sound, “Buddha, Buddha” is extremely rare in the world, what to say of Buddhahood?

Loke tasmā vibhāvī vividhahitasukhaṃ sādhave patthayantā,

Therefore the wise and good, wishing for various sorts of benefit and happiness,

Iṭṭhaṃ atthaṃ vahantaṃ suranaramahitaṃ nibbhayaṃ dakkhiṇeyyaṃ,

* Desiring their (true) welfare, should always revere Him, who is fearless, worthy, honoured by gods and men,

Lokānaṃ nandivaḍḍhaṃ Dasabalam-asamaṃ, Taṃ namassantu niccaṃ.

The incomparable One of Ten Powers, who increases the happiness of the world. [26]

Evening Paritta Chants, Day One

Samantā cakkavāḷesu atrāgacchantu devatā

May the gods from all over the universe assemble here

saddhammaṃ Munirājassa suṇantu saggamokkhadaṃ:

and listen to the King of the Sage's true Dhamma about heaven and release:

Dhammassavanakālo ayaṃ bhadantā! (3x)

Reverend Sirs, this is the time for hearing the Dhamma!

Namo tassa Bhagavato Arahato Sammāsambuddhassa (3x)

Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

Ye santā santacittā, tisaraṇasaraṇā, ettha lokantare vā,

Those (gods) who are peaceful, with peaceful minds, who have taken refuge in the triple refuge, whether here, or above the worlds,

bhummā bhummā ca devā, guṇagaṇagahaṇā, byāvaṭṭā sabbakālaṃ,

the various earth gods, that group who have taken up, and are engaged in, virtuous deeds all of the time,

ete āyantu devā, varakanakamaye, Merurāje vasanto,

may these gods come, those who dwell on the majestic Mt. Meru, that excellent golden mountain,

santo santo sahetuṃ Munivaravacanaṃ sotumaggaṃ samaggaṃ.

peacefully, and with good reason, (to hear) the Sage's excellent word about entering the stream, and harmony.

Sabbesu cakkavāḷesu yakkhā devā ca brahmano,

May all yakkhas, gods, and deities, from the whole universe,

Yaṃ amhehi kataṃ puññaṃ sabbasampattisādhukaṃ

° After partaking of the merits, and of all the thoroughly good fortune

Sabbe taṃ anumoditvā samaggā sāsane ratā,

We have acquired, being in harmony, and delighting in the teaching,

Pamādarahitā hontu ārakkhāsu visesato.

Be not heedless and grant us complete protection.

Sāsanassa ca lokassa vuḍḍhī bhavatu sabbadā,

May the teaching and the world be on the increase every day,

Sāsanam-pi ca lokañ-ca devā rakkhantu sabbadā.

And may the gods every day protect the teaching and the world.

Saddhiṃ hontu sukhī sabbe parivārehi attano,

° May you, and all those who are around you, together with

Anīghā sumanā hontu, saha sabbehi ñātibhi.

All your relatives, be untroubled, happy, and easy in mind.

Rājato vā, corato vā, manussato vā, amanussato vā,

(May you be protected) from the king, thieves, humans, and non-humans,

aggito vā, udakato vā, pisācato vā, khāṇukato vā, kaṇṭakato vā,

from fire and water, demons, stumps, and thorns,

nakkhattato vā, janapadarogato vā,

from unlucky stars, and epidemics,

asaddhammato vā, asandiṭṭhito vā, asappurisato vā,

from what is not the true dhamma, not right view, not a good person,

caṇḍa-hatthi-assa-miga-goṇa-kukkura-ahivicchika-maṇisappa-

and from fierce elephants, horses, antelopes, bulls, dogs, snakes, scorpions, poisonous serpents,

dīpi-accha-taraccha-sukara-mahisa-yakkha-rakkhasādīhi

panthers, bears, hyenas, wild boars, buffaloes, yakkhas, rakkhasas, and so on,

nānā bhayato vā, nānā rogato vā, nānā upaddavato vā, ārakkhaṃ gaṇhantu!

from the manifold fears, the manifold diseases, the manifold calamities, (from all of these troubles) may you receive protection!

Maṅgalasuttam

The Discourse on the Blessings

Introductory Verses

Yaṃ maṅgalam dvādasahi cintayimsu sadevakā,

What a blessing is was thought about by gods and men for twelve (years),

sothhānam nādhigacchanti; aṭṭhatimsañ-ca maṅgalam

but they did not attain (true) safety; the thirty-eight blessings

desitam devadevena sabbapāpavināsanam.

which were preached by the god of gods make all that is bad perish.

Sabbalokahitathāya maṅgalam parittam taṃ bhaṇāmahe.

For the whole world's benefit and welfare we will recite that blessed safeguard.

The Safeguard

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati

at one time the Gracious One was dwelling near Sāvatti

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho aññatarā devatā abhikkantāya rattiya,

Then a certain god, towards the end of the night,

abhikkantavaṇṇā kevalakappam Jetavanam obhāsetvā,

having lit up the whole of Jeta's Wood with his surpassing beauty,

yena Bhagavā tenupasaṅkami,

approached the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekam-antam aṭṭhāsi.

and after approaching and worshipping the Gracious One, he stood on one side.

Ekam-antam ʃhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:

While standing on one side that god addressed the Gracious One with a verse:

“Bahū devā manussā ca maṅgalāni acintayum

“Many are the gods and the men who have thought about the blessings

ākaṅkhamānā sotthānam: brūhi maṅgalam-uttamaṃ.”

hoping for safety: now please say what is the supreme blessing.” [1]

“Asevanā ca bālānam, paṇḍitānañ-ca sevanā,

“Not associating with fools, but associating with the wise,

pūjā ca pūjanīyānam: etaṃ maṅgalam-uttamaṃ.

honouring those worthy of honour: this is the supreme blessing. [2]

Patirūpadesavāso ca, pubbe ca katapuññatā,

Living in a suitable place, formerly having done good deeds,

attasammāpaṇidhi ca: etaṃ maṅgalam-uttamaṃ.

aspiring in a right way oneself: this is the supreme blessing. [3]

Bāhusaccañ-ca sippañ-ca, vinayo ca susikkhito,

Having great learning and craft, and being disciplined and well trained,

subhāsītā ca yā vācā: etaṃ maṅgalam-uttamaṃ.

and whatever words are well spoken: this is the supreme blessing. [4]

Mātāpitu-upatṭhānaṃ, puttadārassa saṅgaho,

Attendance on one's mother and father, looking after one's wife and children,

anākulā ca kammantā: etaṃ maṅgalam-uttamaṃ.

with works that are not agitating: this is the supreme blessing. [5]

Dānañ-ca Dhammacariyā ca, ñātakānañ-ca saṅgaho,

Giving, and living by the Dhamma, and looking after one's relatives,

anavajjāni kammāni: etaṃ maṅgalam-uttamaṃ.

(performing) actions that are blameless: this is the supreme blessing. [6]

Ārati virati pāpā, majjapānā ca saṃyamo,

Abstinence, avoidance of bad deeds, restraint from intoxicating drink,

appamādo ca dhammesu: etaṃ maṅgalam-uttamaṃ.

being heedful regarding (all) things: this is the supreme blessing. [7]

Gāravo ca nivāto ca, santuṭṭhī ca kataññutā,

Having respect, being humble, being satisfied and grateful,

kālena Dhammassavaṇaṃ: etaṃ maṅgalam-uttamaṃ.

listening to Dhamma at the right time: this is the supreme blessing. [8]

Khantī ca sovacassatā, samaṇānañ-ca dassanaṃ,

Being patient and easily spoken to, seeing ascetics,

kālena Dhammasākacchā: etaṃ maṅgalam-uttamaṃ.

discussing Dhamma at the right time: this is the supreme blessing. [9]

Tapo ca brahmacariyañ-ca, ariyasaccānadassanaṃ,

Austere, living spiritually, insight into the noble truths,

nibbānasacchikiriyaṃ ca: etaṃ maṅgalam-uttamaṃ.

the experience of Nibbāna: this is the supreme blessing. [10]

Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati,

He whose mind does not waver, when it is touched by things of this world,

asokaṃ virajaṃ khemaṃ: etaṃ maṅgalam-uttamaṃ.

(being) griefless, dustless, and secure: this is the supreme blessing. [11]

Etādisāni katvāna, sabbattha-m-aparājitā,

Having done as here directed, they are undefeated everywhere,

sabbattha sotthiṃ gacchanti: taṃ tesāṃ maṅgalam-uttamaṃ.”

they go everywhere in safety: for them this is the supreme blessing.” [12]

Maṅgalasuttaṃ Niṭṭhitaṃ

The Discourse on the Blessings is Finished

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Two

Paṇidhānato paṭṭhāya, Tathāgatassa dasapāramiyo,

Beginning with the aspiration (for Buddhahood, and thinking of) the Realised One's ten perfections,

dasa-upapāramiyo, dasaparamatthapāramiyo ti - samatimsapāramiyo

ten minor perfections, ten great perfections - altogether thirty perfections,

pañcamahāpariccāge, lokatthacariyaṃ

his five great sacrifices, life of benefitting the world, life of benefitting his relatives, life of benefitting (by becoming) Buddha,

ñātatthacariyaṃ Buddhatthacariyan-ti

life of benefitting his relatives, life of benefitting (by becoming) Buddha,

tisso cariyāyo, pacchimabhava gabbhāvokkantim, jātim,

three ways of conduct, descent into the womb for his final existence, birth,

abhinikkhamanam, padhānacariyaṃ, Bodhipallaṅke,

great renunciation, life of effort, sitting cross legged at the Bodhi tree,

Māravijayaṃ, Dhammacakkappavattanam,

victory over Māra, turning of the Wheel of Dhamma,

sabbaññutañāṇappaṭivedham, navalokuttaradhamme ti,

his penetration and knowledge of omniscience, and his nine supermundane attainments,

sabbe pime Buddhagūṇe āvajjivā, Vesāliyā tīsu pākārantaresu,

and after considering all these Buddha qualities, (going around) the three walls of Vesāli,

tiyāmarattim, parittam karonto āyasmā Ānandatthero

during the three watches of the night, the venerable elder Ānanda,

viya kāruññacittam upaṭṭhapetvā:

after establishing great compassion in his heart, made this safeguard:

Koṭīsatasaḥsasesu cakkavāḷesu devatā

The gods in the ten hundred thousand million universes

Yassānam paṭiggaṇhanti yañ-ca Vesāliyā pure,

accepted the order (given) in the city of Vesāli,

rogāmanussadubbhikkhasambhūtam tividham bhayaṃ,

and disease, non-human beings, and famine, the threefold fear that had arisen,

khippam-antaradhāpesi, parittam tam bhaṇāmahe:

quickly disappeared, we will recite that safeguard:

Ratanasuttam

The Discourse on the Treasures

Yānīdha bhūtāni samāgatāni, Bhum māni vā yāni va antalikkhe,

Whatever beings have come together here, whether of the earth or in the firmament,

sabbe va bhūtā sumanā bhavantu, atho pi sakkacca suṇantu bhāsitaṃ.

may the minds of all those beings be happy, and may they listen carefully to what is said. [1]

Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiya pajāya,

Therefore, all of you beings, be attentive, be friendly towards this generation of men,

divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā.

they who bring offerings by day and by night, therefore, being heedful, you must protect them. [2]

Yaṃ kiñci vittaṃ - idha vā huraṃ vā saggesu vā - yaṃ ratanaṃ paṇītaṃ

Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṃ atthi Tathāgatena, idam-pi Buddhhe ratanaṃ paṇītaṃ:

is not equal unto the Realised One, this excellent treasure is in the Buddha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety! [3]

Khayaṃ virāgaṃ amataṃ paṇītaṃ yad-ajjhagā Sakyamunī samāhito,

(Craving's) end, dispassion, deathlessness, excellence which the concentrated Sakyan sage attained,

na tena dhammena samatthi kiñci idam-pi Dhamme ratanaṃ paṇītaṃ:

there is nothing that is equal to that state this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety! [4]

Yam-Buddhaseṭṭho parivaṇṇayī suciṃ samādhim-ānantarikañ-ñam-āhu,

That which the Buddha, the Great One, praised as pure, the concentration said to have prompt (result),

samādhinā tena samo na vijjati idam-pi Dhamme ratanaṃ paṇītaṃ:

No equal to that concentration is found, this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety! [5]

Ye puggalā aṭṭha satam̐ pasatthā cattāri etāni yugāni honti,

Those eight individuals praised by the good there are these four pairs (of individuals),

te dakkhiṇeyyā Sugatassa sāvakā, etesu dinnāni mahapphalāni.

those disciples of the Fortunate One are worthy of gifts, those things that have been given to them have great fruit.

Idam-pi Saṅghe ratanam̐ paṇītam̐: etena saccena suvatthi hotu!

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [6]

Ye suppayuttā manasā dalhena nikkāmino Gotamasāsanamhi,

Those who have firm and devoted minds, without sense desire in Gotama's dispensation,

te pattipattā amatam̐ vigayha laddhā mudhā nibbutim̐ bhuñjamānā.

those who have attained, and entered the deathless, are enjoying emancipation, gained for free.

Idam-pi Saṅghe ratanam̐ paṇītam̐: etena saccena suvatthi hotu!

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [7]

Yathindakhīlo pathavissito siyā catubbhi vātehi asampakampiyo,

Just as a locking post stuck fast in the earth does not waver on account of the four winds,

tathūpamam̐ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati.

in the same way, I say, is the true person, the one who sees the noble truths completely.

Idam-pi Saṅghe ratanam̐ paṇītam̐: etena saccena suvatthi hotu!

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [8]

Ye ariyasaccāni vibhāvayanti, gambhīrapaññena sudesitāni,

Those who clearly distinguish the noble truths, which were well preached by the one with deep wisdom,

kiñcāpi te honti bhusappamattā na te bhavam̐ aṭṭhamam̐ ādiyanti.

however great they become in heedlessness still they do not take up an eighth existence.

Idam-pi Saṅghe ratanam̐ paṇītam̐: etena saccena suvatthi hotu!

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [9]

Sahā vassa dassanasampadāya tayassu dhammā jahitā bhavanti:

With his attainment of (liberating) insight there are a triad of things that are given up:

sakkāyadiṭṭhi vicikicchitañ-ca sīlabbatam̐ vāpi yad-atthi kiñci.

embodiment view, uncertainty, and whatever (grasping at) virtue and practices there is.

catūhapāyehi ca vippamutto, chaccābhiṭhānāni abhabba' kātum̐.

he is free from (rebirth in) the four lower worlds, he is incapable of the six great crimes.

Idam-pi Saṅghe ratanam̐ paṇītam̐: etena saccena suvatthi hotu!

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [10]

Kiñcāpi so kamma' karoti pāpakam kāyena vācā uda cetasā vā,

Whatever bad action there is that he performs by way of body, or of speech, or of mind,

abhabba so tassa paṭicchadāya abhabbatā diṭṭhapadassa vuttā.

he is incapable of covering it up: this incapacity is said of one who has seen the state (of peace).

Idam-pi Saṅghe ratanam paṇītam: etena saccena suvatthi hotu!

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [11]

Vanappagumbe yatha phussitagge gimhānamāse paṭhamasmiṃ gimhe,

Just like a tall woodland tree crowned with blossom in the summer months, in the early summer,

tathūpamam Dhammavaram adesayi, Nibbānagāmiṃ paramamhitāya.

in the same way he preached the Dhamma which is best, which goes to Nibbāna, the highest benefit.

Idam-pi Buddhhe ratanam paṇītam: etena saccena suvatthi hotu!

This excellent treasure is in the Buddha: by virtue of this truth may there be safety! [12]

Varo varaññū varado varāharo, anuttaro Dhammavaram adesayī.

The best one, knowing the best, giving the best, brought the best, brought the best, unsurpassed he preached the best Dhamma.

Idam-pi Buddhhe ratanam paṇītam: etena saccena suvatthi hotu!

This excellent treasure is in the Buddha: by virtue of this truth may there be safety! [13]

Khīṇam purāṇam nava' natthi sambhavam, virattacittāyatike bhavasmiṃ,

The old is destroyed, and nothing new is produced, (their) minds are unexcited by future rebirth,

te khīṇabijā avirūhichandā, nibbanti dhīrā yathāyam-padīpo.

they have destroyed the seeds, and have no desire for growth, the wise are still, just as this lamp (is still).

Idam-pi Saṅghe ratanam paṇītam: etena saccena suvatthi hotu!

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [14]

(Spoken by Sakka, lord of the gods:)

Yānīdha bhūtāni samāgatāni, bhumāni vā yāni va antalikkhe,

Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṃ devamanussapūjitaṃ, Buddhāṃ namassāma - suvatthi hotu!

the Realised One is revered by gods and men, we honour the Buddha - may there be safety! [15]

Yānīdha bhūtāni samāgatāni, bhumāni vā yāni va antalikkhe,

Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṃ devamanussapūjitaṃ, Dhammāṃ namassāma - suvatthi hotu!

the Realised One is revered by gods and men, we honour the Dhamma - may there be safety! [16]

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,

Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṃ devamanussapūjitaṃ, Saṅghaṃ namassāma - suvatthi hotu!

the Realised One is revered by gods and men, we honour the Saṅgha - may there be safety! [17]

Ratanasuttaṃ Niṭṭhitaṃ

The Discourse on the Treasures is Finished

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Evening Paritta Chants, Day Three

Mettasuttam

The Discourse on Friendliness Meditation

Introductory Verses

Yassānubhāvato yakkhā neva dassenti bhīsanam,

Because of the power of that (safeguard) the yakkhas could not make fearful (sights) appear,

yamhi cevānuyuñjanto rattindivam-antandito

by practising that diligently night and day

sukham supati sutto ca pāpam kiñci na passati -

he sleeps happily, and while sleeping does not see anything bad -

evam-ādiguṇopetam, parittam tam bhaṇāmahe.

it is endowed with such qualities, we will recite that safeguard.

The Safeguard

Karaṇīyam-atthakusalena, yan-ta' santam padam abhisamecca:

What should be done by one skilled in goodness, who has comprehended the state of peace:

sakko ujū ca suhujū ca, suvaco cassa mudu anātimānī,

° he ought to be able, straight, and upright, easy to speak to, meek, without conceit, [1]

santussako ca subhāro ca, appakicco ca sallahukavutti,

satisfied (with little), easy to support, free from duties, and light in living,

santindriyo ca nipako ca, appagabbho kulesvananugiddho,

with faculties at peace, prudent, not forward, and greedless among the families, [2]

na ca khuddam-ācare kiñci yena viññū pare upavadeyyum.

he should not do the slightest thing whereby others who are wise might find fault (with him).

“Sukhino va khemino hontu, sabbasattā bhavantu sukhittā!”

“(May all beings) be happy and secure, may all beings in their hearts be happy! [3]

Ye keci pāṇabhūtatti tasā vā thāvarā v' anavasesā,

Whatsoever breathing beings there are - trembling, firm, or any other (beings),

dīghā vā yeva mahantā, majjhimā rassakā aṇukathulā,

whether they be long or great, of middle (size), short, tiny, or of compact (body), [4]

diṭṭhā vā ye va adiṭṭhā, ye va dūre vasanti avidūre,

those who are seen, and those who are unseen, those who live far away, those who are near,

bhūtā va sambhavesī vā sabbasattā bhavantu sukhittā!”

those who are born, and those who still seek birth may all beings in their hearts be happy!” [5]

Na paro param nikubbetha, nātimaññetha katthaci na' kañci,

No one should cheat another, nor should he despise anyone wherever he is,

byārosanā paṭighasaññā nāññam-aññassa dukkham-iccheyya.

° he should not long for suffering for another because of anger or resentment. [6]

Mātā yathā niyaṃ puttam-āyusā ekaputtam-anurakkhe,

° In the same way as a mother would protect her child, her only child, with her life,

evam-pi sabbabhūtesu mānasam bhāvaye aparimāṇam.

so too towards all beings one should develop the measureless thought (of friendliness). [7]

Mettañ-ca sabbalokasmi' mānasam bhāvaye aparimāṇam,

Towards the entire world he should develop the measureless thought of friendliness,

uddham adho ca tiriyañ-ca, asambādham averam-asapattam.

above, below, and across (the middle), without barriers, hate, or enmity. [8]

Tiṭṭham caram nisinno va, sayāno vā yāvatassa vitamiddho,

Standing, walking, sitting, lying, for as long as he is without torpor,

etaṃ satim adhiṭṭheyya, brahmam-etaṃ vihāram-idha-m-āhu.

he should be resolved on this mindfulness, for this, they say here, is the (true) spiritual life. [9]

Diṭṭhiñ-ca anupaggamma, sīlavā dassanena sampanno,

Without going near a (wrong) view, virtuous, and endowed with (true) insight,

kāmesu vineyya gedham, na hi jātuggabbhaseyya' punar-eti.

having removed greed towards sense pleasures, he does not come to lie in a womb again. [10]

Mettasuttam niṭṭhitam

The Discourse on Friendliness Meditation is Finished

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Four

Khandhasuttam

The Discourse about the Constituent Groups (of Mind & Body)

Introductory Verses

Sabbāsīvisajātīnam dībbamantāgadam viya,

To all kinds of poisonous snakes it is like the medicine of a divine charm,

yam nāseti visam ghoram sesañ-cāpi parissayam.

it destroys terrible poisons and all other dangers.

Āṇākkhettamhi sabbattha, sabbadā sabbapāṇinam,

In this order's domain, (which is) everywhere, always, for all living creatures,

sabbaso pi nivāreti, parittam tam bhaṇāmahe.

it thoroughly wards off (all dangers), we will recite that safeguard.

The Safeguard

Virūpakkhehi me mettam, mettam Erāpathehi me,

I am friendly with the Virūpakkhas, with the Erāpathas I am friendly,

Chabyāputtehi me mettam, mettam Kaṇhāgotamakehi ca.

I am friendly with the Chabyāputtas, and friendly with the Kaṇhāgotamakas. [1]

Apādakehi me mettam, mettam dvipādakehi me,

I am friendly with those without feet, with those with two feet I am friendly,

catuppadehi me mettam, mettam bahuppadehi me.

I am friendly with those with four feet, with those with many feet I am friendly. [2]

Mā mam apādako hiṃsi, mā mam hiṃsi dvipādako,

May the one without feet not hurt me, may the one with two feet not hurt me,

mā mam catuppado hiṃsi, mā mam hiṃsi bahuppado.

may the one with four feet not hurt me, may the one with many feet not hurt me. [3]

Sabbe sattā, sabbe paṇā, sabbe bhūtā ca kevalā,

May all beings, all living creatures, all who are born, in their entirety,

sabbe bhadraṇi passantu, mā kañci pāpam-āgamā.

may all see prosperity, may nothing bad come to anyone. [4]

Appamāṇo Buddhho!

The Buddha is measureless!

Appamāṇo Dhammo!

The Dhamma is measureless!

Appamāṇo Saṅgho!

The Saṅgha is measureless!

Pamāṇavantāni sirīsapāni,

Measurable are creeping things,

ahivicchikā, satapadī, uṇṇānābhī, sarabū, mūsikā.

(such as) snakes, scorpions, centipedes, spiders, lizards, and rats.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni!

I have made this protection, I have made this safeguard, may (all these) beings go away!

Sohaṃ namo Bhagavato, namo sattannaṃ Sammāsambuddhānaṃ.

I revere the Gracious One, I revere the seven Perfect Sambuddhas.

Khandhasuttaṃ Niṭṭhitaṃ

The Discourse about the Constituent Groups (of Mind & Body) is Finished

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Five

Morasuttam

The Discourse about the Peacock

Introductory Verses

Pūrentam̐ Bodhisambhāre nibbattam̐ morayoninam̐.

While fulfilling the conditions for Awakening he was born from a peahen's womb.

Yena samvhitārakkham̐ Mahāsattam̐ vane carā

As the Great Being was protected with (a safeguard) the forest dwellers

cirassam̐ vāyamantā pi, neva sakkhimsu gaṇhitum̐.

were unable to catch him, though they endeavoured for a long time.

“Brahmamantan”-ti akkhātam̐, parittam̐ tam̐ bhaṇāmahe.

It is declared to be “Brahma's Charm”, we will recite that safeguard.

The Safeguard

“Udetayam̐ Cakkhumā ekarājā,

“That One who gives Vision, the sole king, comes up,

harissavaṇṇo pathavippabhāso,

he is golden coloured, he enlightens the earth,

tam̐ tam̐ namassāmi harissavaṇṇam̐ pathavippabhāsam̐,

therefore I revere the golden coloured one, who enlightens the earth,

tayājja guttā viharemu divasam̐.

guarded by you today, we will live out the day. [1]

Ye brāhmaṇā vedagū sabbadhamme

° I revere those brahmins who have true understanding

te me namo - te ca maṃ pālayantu!

of all things - may they keep watch over me!

Namatthu Buddhānam̐! Namatthu Bodhiyā!

Revere the Buddhas! Revere Awakening!

Namo Vimuttānam̐! Namo Vimuttiyā!”

Reverence to the Free! Reverence to Freedom!” [2]

Imam̐ so parittam̐ katvā moro carati esanā.

After making this safeguard the peacock roams about seeking (for food).

“Apetayaṃ Cakkhumā ekarājā,

“That One who gives Vision, the sole king, goes down,

harissavaṇṇo pathavippabhāso,

he is golden coloured, he enlightens the earth,

taṃ taṃ namassāmi harissavaṇṇaṃ pathavippabhāsaṃ,

therefore I revere the golden coloured one, who enlightens the earth,

tayājja guttā viharemu rattim.

guarded by you today, we will live out the night. [3]

Ye brāhmaṇā vedagū sabbadhamme

° I revere those brahmins who have true understanding

te me namo - te ca maṃ pālayantu!

of all things - may they keep watch over me!

Namatthu Buddhānaṃ! Namatthu Bodhiyā!

Revere the Buddhas! Revere Awakening!

Namo Vimuttānaṃ! Namo Vimuttiyā!”

Reverence to the Free! Reverence to Freedom!”

Imaṃ so parittaṃ katvā moro vāsam-akappayi.

After making this safeguard the peacock dwells on (without fear). [4]

Morasuttaṃ Niṭṭhitaṃ

The Discourse about the Peacock is Finished

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Six

Vaṭṭasuttam

The Discourse about the Quail

Introductory Verses

Pūrentam̐ Bodhisambhāre nibbattam̐ vaṭṭajātiyam̐,

While fulfilling the conditions for Awakening he was born as a kind of quail,

yassa tejena dāvaggi Mahāsattam̐ vivajjayi.

and through his spiritual power the Great Being avoided the forest-fire.

Therassa Sāriputtassa Lokanāthena bhāsitam̐,

This was spoken by the Lord of the World to the Elder Sāriputta,

Kappaṭṭhāyim mahātejam̐: parittam̐ tam̐ bhaṇamahe.

it has great power for a world-cycle: we will recite that safeguard.

The Safeguard

Atthi loke sīlaguṇo saccam̐ soceyyanuddayā,

There is in the world virtue, truth, purity and empathy,

tena saccena kāhāmi, saccakiriyam-uttamam̐,

by the truth of that I will make an asseveration of supreme truth,

Āvajjetvā Dhammabalam̐, saritvā pubbake Jine,

After reflecting on the strength of the Dhamma, and recalling the former Victors,

saccabalam-avassāya, saccakiriyam-akāsaham̐:

relying on the strength of truth, I made an asseveration of truth:

“Santi pakkhā apatanā, santi pādā avañcanā,

“There are wings which fly not, there are feet which walk not,

Mātāpitā ca nikkhantā, Jātaveda, paṭikkama!”

Mother and Father have gone out, Fire, please depart!”

Sahasacce kate mayham̐, mahāpajjalito sikhī

This (asseveration) was made by me with truth, and the great blazing fire

vajjesi soḷasakarīsāni, udakam̐ patvā yathā sikhī,

avoided (this area for) sixteen measures, like fire after reaching water,

saccena me samo natthi, esā me saccapāramī!

there is no one my equal for truth, such is my perfection of truth!

Vaṭṭasuttam̐ Nīthitam̐

The Discourse about the Quail

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Seven

Dhajaggasuttam

The Discourse about the Top of a Banner

Introductory Verses

Yassānussaraṇenāpi antalikkhe pi pāṇino

By the recollection of that (safeguard) living creatures in the firmament

patiṭṭham-adhigacchanti, bhūmiyaṃ viya sabbathā.

obtain complete support, just like (living creatures) everywhere on earth.

Sabbupaddavajālamhā yakkhacorārisambhavā,

From the net of all adversity arising from yakkhas, thieves, and rivals,

gaṇanā na ca muttānaṃ, parittaṃ taṃ bhaṇāmahe.

those who were released cannot be numbered, we will recite that safeguard.

The Safeguard

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati

at one time the Gracious One was dwelling near Sāvatti

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Gracious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,

“Monks!”, “Reverend Sir!” those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

“Bhūtapubbaṃ bhikkhave devāsurasaṅgāmo samupabyūḷho ahoṣi.

“Formerly, monks, there was a massed battle between the gods and the asuras.

Atha kho bhikkhave Sakko devānamindo deve Tāvattimse āmantesi:

Then, monks, the lord of the gods Sakka addressed the Tāvattimsa gods, saying:

“Sace mārisā devānaṃ saṅgamagatānaṃ

“If, dear Sirs, to the gods who have gone into battle

uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā,

there should arise fear, or terror, or horror,

mameva tasmim̐ samaye dhajaggam̐ ullokeyyātha.

at that time you could look for the top of my banner.

Mamam̐ hi vo dhajaggam̐ ullokayatam̐

For to those who look to the top of my banner

yam̐ bhavissati bhayam̐ vā chambhitattam̐ vā, lomahaṃso vā so pahīyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce me dhajaggam̐ ullokeyyātha,

If you cannot look to the top of my banner,

atha Pajāpatissa devarājassa dhajaggam̐ ullokeyyātha.

then you could look for the top of the god-king Pajāpati's banner.

Pajāpatissa hi vo devarājassa dhajaggam̐ ullokayatam̐

For to those who look to the top of the god-king Pajāpati's banner

yam̐ bhavissati bhayam̐ vā chambhitattam̐ vā, lomahaṃso vā so pahīyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce Pajāpatissa devarājassa dhajaggam̐ ullokeyyātha,

If you cannot look to the top of the god-king Pajāpati's banner,

atha Varuṇassa devarājassa dhajaggam̐ ullokeyyātha.

then you could look for the top of the god-king Varuṇa's banner.

Varuṇassa hi vo devarājassa dhajaggam̐ ullokayatam̐

For to those who look to the top of the god-king Varuṇa's banner

yam̐ bhavissati bhayam̐ vā chambhitattam̐ vā, lomahaṃso vā, so pahīyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce Varuṇassa devarājassa dhajaggam̐ ullokeyyātha,

If you cannot look to the top of the god-king Varuṇa's banner,

atha Īsānassa devarājassa dhajaggam̐ ullokeyyātha.

then you could look for the top of the god-king Īsāna's banner.

Īsānassa hi vo devarājassa dhajaggam̐ ullokayatam̐

For to those who look to the top of the god-king Īsāna's banner

yam̐ bhavissati bhayam̐ vā chambhitattam̐ vā, lomahaṃso vā so pahīyissatī ti.

whatever fear there may be, or terror, or horror, will be given up.

Tam̐ kho pana bhikkhave

But, monks,

Sakkassa vā devānamindassa dhajaggam̐ ullokayatam̐,

to he who looks to the top of the lord of the gods Sakka's banner,

Pajāpatissa vā devarājassa dhajaggam̐ ullokayatam̐,

or who looks to the top of the god-king Pajāpati's banner,

Varuṇassa vā devarājassa dhajaggaṃ ullokayatam,
or who looks to the top of the god-king Varuṇa's banner,

Īsānassa vā devarājassa dhajaggaṃ ullokayatam,
or who looks to the top of the god-king Īsāna's banner,

yam bhavissati bhayam vā chambhitattam vā lomahaṃso vā,
whatever fear there may be, or terror, or horror,

so pahīyethāpi no pi pahīyetha.
may be given up, and may not be given up.

Tam kissa hetu?

What is the reason for that?

Sakko hi bhikkhave devānamindo

The lord of the gods Sakka, monks,

avītarāgo avītadoso avītamoho, bhīru chambhi utrāsi palāyī ti.

being fearful, terrified, scared, he ran away. is not free from passion, is not free from hatred, is not free from delusion,

Ahañ-ca kho bhikkhave evaṃ vadāmi:

But I say this, monks:

Sace tumhākaṃ bhikkhave araññagātānaṃ vā,

If to you, monks, after going to the wilderness,

rukhamūlagātānaṃ vā, suññāgāragātānaṃ vā,

or to the root of a tree, or to an empty place,

uppajjeyya bhayam vā chambhitattam vā lomahaṃso vā,

there should arise fear, or terror, or horror,

mameva tasmim samaye anussareyyātha:

at that time you could recollect me thus:

“Iti pi so Bhagavā Arahaṃ Sammāsambuddho,

“Such is he, the Gracious One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,

the one endowed with understanding and good conduct, the Fortunate One, the One who understands the worlds,

anuttaro purisadammasārathi,

the unsurpassed guide for those people who need taming,

Satthā devamanussānaṃ Buddho Bhagavā” ti.

the Teacher of gods and men, the Buddha, the Gracious One.”

Mamañ hi vo bhikkhave anussaratam

For, monks, to those who recollect me

yam bhavissati bhayam vā chambhitattam vā lomahañso vā so pahīyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce mañ anussareyyātha, atha Dhammañ anussareyyātha:

If you cannot recollect me, then recollect the Dhamma thus:

“Svākkhāto Bhagavatā Dhammo,

“The Dhamma has been well-proclaimed by the Gracious One,

sandiṭṭhiko, akāliko, ehipassiko, opaneyyiko,

it is visible, not subject to time, inviting inspection, onward leading,

paccattam veditabbo viññūhī” ti.

and can be understood by the wise for themselves.”

Dhammañ hi vo bhikkhave anussaratam

For, monks, to those who recollect the Dhamma

yam bhavissati bhayam vā chambhitattam vā lomahañso vā so pahīyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce Dhammañ anussareyyātha, atha Sañghañ anussareyyātha:

If you cannot recollect the Dhamma, then recollect the Sañgha thus:

“Suppaṭipanno Bhagavato sāvakaśaṅho,

“The Gracious One’s Sañgha of disciples are good in their practice,

ujjuppaṭipanno Bhagavato sāvakaśaṅho,

the Gracious One’s Sañgha of disciples are upright in their practice,

ñāyappaṭipanno Bhagavato sāvakaśaṅho,

the Gracious One’s Sañgha of disciples are systematic in their practice,

sāmīcippaṭipanno Bhagavato sāvakaśaṅho,

the Gracious One’s Sañgha of disciples are correct in their practice,

yad-idañ cattāri purisayugāni aṭṭha purisapuggalā,

that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakaśaṅho,

this is the Gracious One’s Sañgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaranīyo,

they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaram puññakkhettañ lokassā” ti.

they are an unsurpassed field of merit for the world.”

Saṅgham̐ hi vo bhikkhave anussaratam̐

For, monks, to those who recollect the Saṅgha

yam̐ bhavissati bhayam̐ vā chambhitattam̐ vā lomahaṁso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

Tam̐ kissa hetu?

What is the reason for that?

Tathāgato hi bhikkhave Araham̐ Sammāsambuddho,

The Realised One, monks, the Worthy One, the Perfect Sambuddha,

vītarāgo, vītadoso, vītamoho, abhīru acchambhī anutrāsī apalāyī” ti.

is free from passion, is free from hatred, is free from delusion, not being fearful, not terrified, not scared, he did not run away.”

Idam-avoca Bhagavā, idam̐ vatvā Sugato athāparam̐ etad-avoca Satthā:

The Gracious One said this, and after saying this, the Fortunate One, the Teacher, said something more:

“Araññe rukkhamūle vā, suññāgāre va bhikkhavo,

“In the wilds, at the root of a tree, or in an empty place, monks,

anussaretha Sambuddham̐, bhayam̐ tumhāka’ no siyā.

you must recollect the Sambuddha, and there will be no fear for you. [1]

No ce Buddham̐ sareyyātha, lokajēṭṭham̐ narāsabham̐,

if you can’t remember the Buddha, the world’s elder, the man-bull,

atha Dhammam̐ sareyyātha, niyyānikam̐ sudesitam̐.

then you must remember the Dhamma, which leads out, which is well preached. [2]

No ce Dhammam̐ sareyyātha, niyyānikam̐ sudesitam̐,

If you can’t remember the Dhamma, which leads out, which is well preached,

atha Saṅgham̐ sareyyātha, puññakkhetam̐ anuttaram̐.

then you must remember the Saṅgha, which is an unsurpassed field of merit. [3]

Evam̐ Buddham̐ sarantānam̐, Dhammam̐ Saṅghañ-ca bhikkhavo,

Thus for those who remember the Buddha, the Dhamma, or the Saṅgha, monks,

bhayam̐ vā chambhitattam̐ vā, lomahaṁso na hessati.

(there will be no) fear, or terror, there will be no horror. [4]

Dhajaggasuttam̐ Niṭṭhitam̐

The Discourse about the Top of a Banner is Finished

Bhavatu sabbamaṅgalam̐, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Eight

Āṭānāṭiyasuttam The Āṭānāṭiya Discourse

Introductory Verses

Appasannehi Nāthassa Sāsane sādhusammate,

About those having little faith in the Lord's well-honoured Dispensation,

amanussehi caṇḍehi, sadā kibbisakāribhi,

about violent non-human beings, who are always criminals,

parisānam catassannam ahimsāya ca guttiyā,

* this is what was preached by the Great Hero to the four assemblies,

yam desesi Mahāvīro: parittam tam bhaṇāmahe.

about non-violence and watchfulness: we will recite that safeguard.

The Safeguard

Vipassissa namatthu, Cakkhumantassa sirīmato,

May you revere Vipassī, the glorious Visionary,

Sikhissa pi namatthu, sabbabhūtānukampino,

may you revere Sikhī, who has pity on all beings,

Vessabhussa ca namatthu, nhātakassa tapassino,

may you revere Vessabhū, the austere one, cleansed (of corruptions),

namatthu Kakusandhassa, Mārasenāpamaddino,

may you revere Kakusandha, who has crushed Māra's army,

Koṇāgamanassa namatthu, brāhmaṇassa vusīmato,

may you revere Koṇāgamana, the accomplished brahmin,

Kassapassa ca namatthu, vippamuttassa sabbadhi.

may you revere Kassapa, who is free in every respect.

Aṅgīrasassa namatthu, Sakyaputtassa sirīmato,

May you revere Aṅgīrasa, the glorious son of the Sakyans,

yo imam Dhammam-adesesi, sabbadukkhapanūdanam.

he who preached this Dhamma, which is the dispelling of all suffering.

Ye cāpi nibbutā loke, yathābhūtam vipassisum,

Those who are emancipated in the world, who have insight (into things) as they are,

te janā apisuṇātha, mahantā vītasāradā,

those people free from malicious speech, who are great and fully mature,

hitam̐ devamanussānam̐, yam̐ namassanti Gotamam̐,
they will revere that Gotama, who is of benefit to gods and men,

vijjācaraṇasampannam̐, mahantam̐ vītasāradam̐.
who has understanding and good conduct, who is great and fully mature.

Ete caññe ca Sambuddhā, anekasatakotiyo,
Those other Buddhas, countless hundreds of millions,

sabbe Buddhā ’samamā, sabbe Buddhā mahiddhikā,
all those unequalled Buddhas, all those Buddhas of great power,

sabbe Dasabalūpetā, vesārajhupāgatā,
all those endowed with Ten Powers, with (supreme) confidence,

sabbe te paṭijānanti Āsabham̐ ṭhānam-uttamam̐.
they all acknowledge the Bull in the supreme abode.

Sīhanādam̐ nadantete parisāsu visāradā,
These roar the Lion’s Roar confidently amongst the assemblies,

brahmacakkaṃ pavattenti, loke appaṭivattiyam̐.
and turn the supreme (Dhamma) wheel, which cannot be turned back in the world.

Upetā Buddhadhammehi aṭṭhārasahi nāyakā,
They are Leaders endowed with eighteen things pertaining to the Buddhas,

bāttimsalakkhaṇūpetā, sītānubyañjanādhārā,
endowed with thirty-two marks, and bearing eighty minor characteristics,

byāmappabhāya supphā, sabbe te munikuñjarā.
radiating a halo all round, they are all elephant-like sages.

Buddhā sabbaññuno ete sabbe khīṇāsavā Jinā,
These omniscient Buddha are all Victors who are pollutant-free,

mahāpabhā mahātejā, mahāpaññā mahabbalā,
having great radiance, great power, great wisdom, great strength,

mahākāruṇikā, dhīrā sabbesānam̐ sukhāvahā.
great compassion, wise men bringing happiness to all.

Dīpā Nāthā paṭiṭṭhā ca tāṇā lenā ca paṇinam̐,
These Lords establish support, shelter and protection for (all) breathing beings,

Gatī bandhū mahassāsā saraṇā ca hitesino,
They seek the benefit of all kinsmen who have a great desire for refuge,

sadevakassa lokassa, sabbe ete parāyaṇā.
in the world with its gods and men, they have all crossed over.

Tesāhaṃ sirasā pāde vandāmi purisuttame,

I worship the feet of these supreme persons with my head,

vacasā manasā ceva, vandāmete Tathāgate,

with my words, with my mind, I worship these Realised Ones,

sayane āsane ṭhāne gamane cāpi sabbadā.

while lying, sitting, standing and going everyday.

Sadā sukkena rakkhantu, Buddhā santikarā tuvaṃ,

May the Buddhas, who are peacemakers, always happily protect you,

tehi tvaṃ rakkhito santo mutto sabbabhayehi ca,

and may you be protected by them, peaceful and free from all fear.

sabbarogā vinimutto, sabbasantappavajjito,

may you be free of all diseases, avoid all grief,

sabbaveram-atikkanto, nibbuto ca tuvaṃ bhava!

overcome all enemies, and may you attain nibbāna!

Tesaṃ saccena sīlena, khantimettābalena ca,

Through their truth and virtue, and the strength of their patience and friendliness,

te pi tumhe 'nurakkhantu arogena sukkena ca!

may the (Buddhas) always protect you with health and happiness!

Puratthimasmiṃ disābhāge santi bhūtā mahiddhikā,

In the easterly direction there are beings of great power,

te pi tumhe 'nurakkhantu arogena sukkena ca!

may the (Buddhas) always protect you with health and happiness!

Dakkhinasmiṃ disābhāge santi devā mahiddhikā,

In the southerly direction there are gods of great power,

te pi tumhe 'nurakkhantu arogena sukkena ca!

may the (Buddhas) always protect you with health and happiness!

Pacchimasmiṃ disābhāge santi nāgā mahiddhikā,

In the westerly direction there are nāgas of great power,

Te pi tumhe 'nurakkhantu arogena sukkena ca!

may the (Buddhas) always protect you with health and happiness!

Uttarasmim disābhāge santi yakkhā mahiddhikā,

In the northerly direction there are yakkhas of great power,

te pi tumhe 'nurakkhantu arogena sukkena ca!

may the (Buddhas) always protect you with health and happiness!

Puratthimena Dhatarattho, Dakkhiṇena Virūḷhako,

To the East there is Dhatarattha, in the South there is Virūḷhaka,

Pacchimena Virūpakkho, Kuvero Uttaram disaṃ.

in the West there is Virūpakka, to the North there is Kuvera.

Cattāro te Mahārājā, lokapālā yasassino,

These are the Four Great Kings, who are famous and protect the world,

te pi tumhe ’nurakkhantu arogena sukhena ca!

may these (Buddhas) always protect you with health and happiness!

Ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā,

(There are) powerful gods and nāgas stationed in the sky or on the earth,

te pi tumhe ’nurakkhantu arogena sukhena ca.

may these (Buddhas) always protect you with health and happiness!

Iddhimanto ca ye devā vasantā idha Sāsane,

There are gods endowed with psychic power dwelling here in the Dispensation,

te pi tumhe ’nurakkhantu arogena sukhena ca!

may these (Buddhas) always protect you with health and happiness!

Sabbītiyo vivajjantu soko rogo vinassatu,

May you avoid all calamities, may grief and disease be destroyed,

mā te bhavatvantarāyo, sukhī dīghāyuko bhava!

may there be no obstacles for you, may you be happy and live long!

Abhivādanasīlissa niccaṃ vuḍḍhā pacāyino,

For one in the habit of constantly worshipping respectable elders,

cattāro dhammā vaḍḍhanti: āyu, vaṇṇo, sukhaṃ, balaṃ.

four things increase: length of life, beauty, happiness, and strength.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Evening Paritta Chants, Day Nine

Āṅgulimālasuttam

The Discourse about Āṅgulimāla

Introductory Verses

Parittam yaṃ bhaṇantassa nisinnaṭṭhānadhovanam

When this safeguard is being recited (even) the washing water

udakam-pi vināseti sabbam-eva parissayam.

(taken) from the sitting place will destroy all dangers.

“Soṭthinā gabbhavuṭṭhānam yaṃ ca sādheti tam khaṇe,”

“For sure this will effect a safe birth from the womb in a moment,”

Therass’ Āṅgulimālassa Lokanāthena bhāsitam,

this was spoken by the Lord of the World to the Elder Āṅgulimāla,

kappaṭṭhāyim mahātejam, parittam tam bhaṇāmahe.

it has great power for a world-cycle, we will recite that safeguard.

The Safeguard

Yatoham bhagini Ariyāya jātiyā jāto

Sister, from the time I was born in a Noble birth

nābhijānāmi sañicca paṇam jīvitā voropetā,

I am not aware of having intentionally deprived a being of life,

tena saccena sotthi te hotu sotthi gabbhassa!

through this truth may you be safe, and may your foetus be safe!

Āṅgulimālasuttam Niṭṭhitam

The Discourse about Āṅgulimāla is Finished

Paṭhamagilānasuttam
The First Discourse about being Sick

Ekam samayaṃ Bhagavā Rājagahe viharati

At one time the Gracious One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.

at the Squirrels' Feeding Place in Bamboo Wood.

Tena kho pana samayena āyasmā Mahākassapo

Then at that time venerable Mahā Kassapa

Pipphaliguhāyaṃ viharati, ābādhiko dukkhito bāḷhagilāno.

was dwelling at the Pepper Cave, and was afflicted, suffering, and very sick.

Atha kho Bhagavā sāyanhasamayam patisallānā vuṭṭhito,

Then the Gracious One, rising from seclusion in the evening time,

yenāyasmā Mahākassapo tenupasaṅkami,

approached venerable Mahā Kassapa,

upasaṅkamitvā paññatte āsane nisīdi.

and after approaching he sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantaṃ Mahākassapaṃ etad-avoca:

Having sat down the Gracious One said this to venerable Mahā Kassapa:

“Kacci te Kassapa khamanīyaṃ? Kacci yāpanīyaṃ?”

“Can you bear up, Kassapa? Can you carry on?”

Kacci dukkhā vedanā paṭikkamanti no abhikkamanti?

Do painful feelings decrease and not increase?

Paṭikkamosānaṃ paññāyati no abhikkamo?” ti

Is it known that they are decreasing and not increasing?”

“Na me bhante khamanīyaṃ na yāpanīyaṃ,

“No, reverend Sir, I cannot bear up, nor can I carry on,

bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti,

painful feelings greatly increase for me and do not decrease,

abhikkamosānaṃ paññāyati no paṭikkamo” ti.

and it is known that they increase and do not decrease.”

“Sattime Kassapa Bojjhaṅgā mayā sammad-akkhātā,

“There are these seven factors of Awakening, Kassapa, that have been fully explained by me,

bhāvitā bahulikatā abhiññāya Sambodhāya Nibbānāya samvattanti.

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

Katame satta?

What are the seven?

Satisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is mindfulness, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [1]

Dhammavicayasambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is investigation of (the nature of) things, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [2]

Vīriyasambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is energy, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [3]

Pītisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is rapture, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [4]

Passaddhisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is calm, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [5]

Samādhisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is concentration, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [6]

Upekkhāsambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is equanimity, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [7]

Ime kho Kassapa satta Bojjhaṅgā mayā sammad-akkhātā,

These are the seven factors of Awakening, Kassapa, which have been fully explained by me,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṃvattanti” ti.

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.”

“Taggha Bhagava Bojjhaṅgā!

“Surely, Gracious One, (these are) the factors of Awakening!

Taggha Sugata Bojjhaṅgā!” ti.

Surely, Fortunate One, (these are) the factors of Awakening!”

Idam-avoca Bhagavā,

The Gracious One said this,

attamano āyasmā Mahākassapo Bhagavato bhāsitaṃ abhinandi,

and venerable Mahā Kassapa was uplifted and greatly rejoiced in what was said by the Gracious One,

vuṭṭhahi cāyasmā Mahākassapo tamhā ābādhā,

and venerable Mahā Kassapa recovered from that affliction,

tathā pahīno cāyasmato Mahākassapassa so ābādho ahoṣī ti.

and by that venerable Mahā Kassapa’s affliction was brought to an end.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Ten

Dutiyagilānasuttam

The Second Discourse about being Sick

Ekam samayam Bhagavā Rājagahe viharati

At one time the Gracious One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.

at the Squirrels' Feeding Place in Bamboo Wood.

Tena kho pana samayena āyasmā Mahāmoggallāno

Then at that time venerable Mahā Moggallāna

Gijjhakūṭe pabbate viharati, ābādhiko dukkhito bāḷhagilāno.

was dwelling at the Vultures' Peak mountain, and was afflicted, suffering, and very sick.

Atha kho Bhagavā sāyanhasamayam patisallānā vuṭṭhito,

Then the Gracious One, rising from seclusion in the evening time,

yenāyasmā Mahāmoggallāno tenupasaṅkami,

approached venerable Mahā Moggallāna,

upasaṅkamitvā paññatte āsane nisīdi.

and after approaching he sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantam Mahāmoggallānam etad-avoca:

Having sat down the Gracious One said this to venerable Mahā Moggallāna:

“Kacci te Moggallāna khamanīyam? Kacci yāpanīyam?”

“Can you bear up, Moggallāna? Can you carry on?”

Kacci dukkhā vedanā paṭikkamanti no abhikkamanti?

Do painful feelings decrease and not increase?

Paṭikkamosānam paññāyati no abhikkamo?” ti

Is it known that they are decreasing and not increasing?”

“Na me bhante khamanīyam na yāpanīyam,

“No, reverend Sir, I cannot bear up, nor can I carry on,

bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti,

painful feelings greatly increase for me and do not decrease,

abhikkamosānam paññāyati no paṭikkamo” ti.

and it is known that they increase and do not decrease.”

“Sattime Moggallāna Bojjhaṅgā mayā sammad-akkhātā,

“There are these seven factors of Awakening, Moggallāna, that have been fully explained by me,

bhāvitā bahulikatā abhiññāya Sambodhāya Nibbānāya samvattanti.

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

Katame satta?

What are the seven?

Satisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is mindfulness, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya samvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [1]

Dhammavicayasambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is investigation of (the nature of) things, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya samvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [2]

Vīriyasambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is energy, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya samvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [3]

Pītisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is rapture, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya samvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [4]

Passaddhisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is calm, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya samvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [5]

Samādhisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is concentration, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya samvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [6]

Upekkhāsambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is equanimity, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya samvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [7]

Ime kho Moggallāna satta Bojjhaṅgā mayā sammad-akkhātā,

These are the seven factors of Awakening, Moggallāna, which have been fully explained by me,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya samvattanti” ti.

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.”

“Taggha Bhagava Bojjhaṅgā!

“Surely, Gracious One, (these are) the factors of Awakening!

Taggha Sugata Bojjhaṅgā!” ti.

Surely, Fortunate One, (these are) the factors of Awakening!”

Idam-avoca Bhagavā,

The Gracious One said this,

attamano āyasmā Mahāmoggallāno Bhagavato bhāsitaṃ abhinandi,

and venerable Mahā Moggallāna was uplifted and greatly rejoiced in what was said by the Gracious One,

vuṭṭhahi cāyasmā Mahāmoggallāno tamhā ābādhā,

and venerable Mahā Moggallāna recovered from that affliction,

tathā pahīno cāyasmato Mahāmoggallānassa so ābādho ahoṣī ti.

and by that venerable Mahā Moggallāna’s affliction was brought to an end.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Eleven

Tatīyagilānasuttam

The Third Discourse about being Sick

Ekam samayaṃ Bhagavā Rājagahe viharati

At one time the Gracious One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.

at the Squirrels' Feeding Place in Bamboo Wood.

Tena kho pana samayena Bhagavā ābādhiko hoti dukkhito bāḷhagilāno.

Then at that time the Gracious One was afflicted, suffering, and very sick.

Atha kho āyasmā Mahācundo yena Bhagavā tenupasaṅkami,

Then venerable Mahā Cunda approached the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekam-antam nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antam nissinam kho āyasmantam Mahācundam Bhagavā etad-avoca:

While he was sitting on one side the Gracious One said this to venerable Mahā Cunda:

“Paṭibhantu taṃ Cunda Bojjhaṅgā” ti.

“May the factors of Awakening occur to you, Cunda.”

“Sattime bhante Bojjhaṅgā Bhagavatā sammad-akkhātā,

“There are these seven factors of Awakening, reverend Sir, that have been fully explained by the Gracious One,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya samvattanti.

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

Katame satta?

What are the seven?

Satisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is mindfulness, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya samvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [1]

Dhammavicayasambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is investigation of (the nature of) things, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya samvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [2]

Vīriyasambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is energy, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [3]

Pītisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is rapture, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [4]

Passaddhisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is calm, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [5]

Samādhisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is concentration, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [6]

Upekkhāsambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is equanimity, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [7]

Ime kho bhante satta Bojjhaṅgā Bhagavatā sammad-akkhātā,

These are the seven factors of Awakening, reverend Sir, which have been fully explained by the Gracious One,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṁvattanti” ti.

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.”

“Taggha Cunda Bojjhaṅgā!

“Surely, Cunda, (these are) the factors of Awakening!

Taggha Cunda Bojjhaṅgā!” ti.

Surely, Cunda, (these are) the factors of Awakening!”

Idam-avoca āyasmā Mahācundo,

Venerable Mahā Cunda said this,

samanuñño Satthā ahoṣi,

and the Teacher was in agreement,

vuṭṭhahi ca Bhagavā tamhā ābādhā,

and the Gracious One recovered from that affliction,

tathā pahīno ca Bhagavato so ābādho ahoṣī ti.

and by that the Gracious One's affliction was brought to an end.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Evening Paritta Chants, Day Twelve

Bojjhaṅgasuttam

The Discourse about the Factors of Awakening
(from the Eleven Great Paritta Discourses)

Introductory Verses

Samsāre saṃsarantānam sabbadukkhavināsane

While rolling on through the rounds of birth and death all suffering is destroyed

Sattadhamme ca Bojjhaṅge Mārasenapamaddane.

(by) the seven Factors of Awakening, which crush Māra's army.

Bujjhivā ye cime sattā tibhavā muttakuttamā,

Having Awakened to these seven they are supremely released from the three worlds,

Ajātim-ajarābyādhim amataṃ nibbhayaṃ gatā.

and have gone to (that state where there is) no birth, no ageing, no sickness, no death and which is free from fear.

Evam-ādiguṇūpetam anekaguṇasaṅgham

Being endowed with this quality and a collection of countless other qualities

Osadhañ-ca imaṃ mantam: Bojjhaṅgañ-ca bhaṇāmahe.

it is a medicinal mantra: we will recite those factors of Awakening.

The Safeguard

Bojjhaṅgo sati-saṅkhāto dhammānam vicayo tathā,

The Factors of Awakening are agreed upon as mindfulness, and then investigation of the (nature of) things,

Vīriyam pīti-passaddhi Bojjhaṅgā ca tathā-pare,

And after that the Factors of Awakening of energy, joyful-interest and calm,

Samādhupekkha-bojjhaṅgā: satte te Sabba-dassinā

(Then) the Factors of Awakening of concentration and equanimity: these seven

Muninā sammad-akkhātā, bhāvitā bahulī-katā

were well-proclaimed by the All-Seeing Sage, when developed and practiced

Samvattanti abhiññāya Nibbānāya ca Bodhiyā:

They lead to deep knowledge, Emancipation and Awakening:

Etena sacca-vajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

Ekasmiṃ samaye Nātho Moggallānañ-ca Kassapaṃ

At one time The Lord, having seen that Moggallāna and Kassapa

Gilāne dukkhite disvā, Bojjhaṅge satta desayi,

Were sick and suffering, taught these seven Factors of Awakening,

Te ca taṃ abhinanditvā rogā muccimsu taṅkhane:

And having rejoiced in them, they were freed from illness in an instant:

Etena sacca-vajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

Ekadā Dhamma-rājā pi gelaññenābhipīlito,

One day the Dhamma-King was oppressed by sickness,

Cundattherena taṃ yeva bhaṇāpetvāna sādaram,

And after the Elder Cunda had recited them with respect,

Sammoditvāna ābādhā tamhā vuṭṭhāsi ṭhānaso:

Having rejoiced he rose from that affliction on the spot:

Etena sacca-vajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

Pahinā te ca ābādhā tiṇṇannam-pi Mahesinaṃ

These afflictions were abandoned by these three Great Seers,

Magga-hatā-kilesā va pattānupatti-dhammatam:

Just as the defilements are destroyed by the path, attained in accordance with nature:

Etena sacca-vajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Thirteen

Pubbaṇhasuttam

The Discourse about the Forenoon

Yan-dunnimittam avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo,
Whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinam akantam Buddhānubhāvena vināsamentu!
also evil planets, and unpleasant dreams may they perish through the power of the Buddha!

Yan-dunnimittam avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo,
Whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinam akantam Dhammānubhāvena vināsamentu!
also evil planets, and unpleasant dreams may they perish through the power of the Dhamma!

Yan-dunnimittam avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo,
whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinam akantam Saṅghānubhāvena vināsamentu!
also evil planets, and unpleasant dreams may they perish through the power of the Saṅgha!

Dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā,
May those who suffer be without suffering, may those who fear be without fear,

sokappattā ca nissokā - hontu sabbe pi paṇino!
may those who grieve be without grief - may all living creatures be so!

Ettāvatā ca amhehi sambhatam puñña-sampadam
For as far as success in merit has been achieved by us

sabbe devānumodantu sabbasampattisiddhiyā!
may all gods rejoice in the accomplishment of all attainments!

Dānam dadantu saddhāya, sīlam rakkhantu sabbadā,
You should give gifts with confidence, protect your virtue at all times,

bhāvanābhiratā hontu, gacchantu devatāgatā.
find delight in meditation, and (after death) go to the gods.

Sabbe Buddhā balappattā, Paccekānañ-ca yaṃ balaṃ
All the Buddhas' strength, and whatever strength the Independent Buddhas

Arahantānañ-ca tejena rakkham bandhāmi sabbaso!
and Worthy Ones have, by that power I bind this protection in every way!

Yaṃ kiñci vittaṃ - idha vā huraṃ vā saggesu vā - yaṃ ratanaṃ paṇītaṃ

Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṃ atthi Tathāgatena idam-pi Buddhē ratanaṃ paṇītaṃ:

is not equal unto the Realised One this excellent treasure is in the Buddha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

Yaṃ kiñci vittaṃ - idha vā huraṃ vā saggesu vā - yaṃ ratanaṃ paṇītaṃ

Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṃ atthi Tathāgatena idam-pi Dhamme ratanaṃ paṇītaṃ:

is not equal unto the Realised One this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

Yaṃ kiñci vittaṃ - idha vā huraṃ vā saggesu vā - yaṃ ratanaṃ paṇītaṃ

Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṃ atthi Tathāgatena idam-pi Saṅghe ratanaṃ paṇītaṃ:

is not equal unto the Realised One this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!

by virtue of this truth may there be safety!

Mahākāruṇiko nātho, hitāya sabbapāṇinaṃ,

The lord of great compassion, for the benefit of all living creatures,

pūretvā pāramī sabbā patto Sambodhim-uttamaṃ.

having fulfilled all the perfections has attained supreme and Complete Awakening.

Etena saccavajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe everyday!

Jayanto Bodhiyā mūle Sakyānaṃ nandivaḍḍhano -

Succeeding at the root of the Bodhi tree he furthered the Sakyans' joy -

evam-eva jayo hotu, jayassu jayamaṅgale!

so may you be successful, may you succeed with the blessing of success!

Aparājitapallaṅke sīse puthuvipukkhale,

Seated cross-legged and undefeated on the top of the world

abhiseke sabba-Buddhānaṃ, aggappatto pamodati.

which was consecrated by all Buddhas, he rejoices in the highest attainment.

Sunakkhattam̐ sumaṅgalam̐ suppabhātam̐ suhuṭṭhitam̐,

(May there be) good planets, good blessings, good daybreaks, good gifts,

sukhaṇo sumuhutto ca suyiṭṭham̐ brahmacārisu,

good moments, good instants and good sacrifices in the spiritual lives,

Padakkhiṇam̐ kayakammaṁ, vācākammaṁ padakkhiṇe,

(May there be) favourable body-actions, favourable speech-actions

padakkhiṇam̐ manokammaṁ paṇidhi te padakkhiṇe.

favourable mind-actions, and favourable aspiration for you.

Padakkhiṇāni katvāna, labhantatthe padakkhiṇe,

And after making these favourable things, (may there be) favourable gains,

te atthaladdhā sukhitā viruḷhā Buddhasāsane,

and (with these) favourable gains (may there be) for you happy growth in the Buddha's Dispensation,

arogā sukhitā hotha, saha sabbehi ñātibhi!

may you be well and happy, together with all your relatives!

Bhavatu sabbamaṅgalam̐, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam̐, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam̐, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Sādhu! Sādhu! Sādhu!

Well said! Well said! Well said!

Pubbaṅhasuttam̐ Niṭṭhitam̐

The Discourse about the Forenoon is Finished

Parittapāḷi Niṭṭhitam̐

The Safeguard Text is Finished

Evening Satipaṭṭhāna Chants, Day Fourteen

Mahāsatipaṭṭhānasuttam The Long Discourse about the Ways of Attending to Mindfulness

Evam me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Kurūsu viharati

at one time the Gracious One was dwelling amongst the Kurus

Kammāssadammaṃ nāma Kurūnaṃ nigamo.

near a market town of the Kurus named Kammāssadamma.

Tatra kho Bhagavā bhikkhū āmantesi:

There the Gracious One addressed the monks (saying):

“Bhikkhavo!” ti “Bhadante!” ti te bhikkhū Bhagavato paccassosum,

“Monks!” “Venerable Sir!” those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

Uddeso

Summary

“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā,

“This is a one-way path, monks, for the purification of beings,

sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya,

for the overcoming of grief and lamentation, for the extinction of pain and sorrow,

ñāyassa adhigamāya, Nibbānassa sacchikiriyāya,

for attaining the right way, for the direct realisation of Nibbāna,

yad-idaṃ cattāro satipaṭṭhānā.

that is to say, the four ways of attending to mindfulness.

Katame cattāro?

Which four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati,

Here, monks, a monk dwells contemplating (the nature of) the body in the body,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,

He dwells contemplating (the nature of) feelings in feelings,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Citte cittānupassī viharati,

He dwells contemplating (the nature of) the mind in the mind,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,

He dwells contemplating (the nature of) things in (various) things,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Uddeso Niṭṭhito

The Summary is Finished

Kāyānupassanā, Ānāpānappabbā

Contemplation of the Body, the Section about In-breathing and Out-breathing

Kathaṅ-ca pana, bhikkhave, bhikkhu kāye kāyānupassī viharati?

And how, monks, does a monk dwell contemplating (the nature of) the body in the body?

Idha, bhikkhave, bhikkhu araṅṅagato vā, rukkhamūlagato vā,

Here, monks, a monk who has gone to the wilderness, or has gone to the root of a tree,

suñṅāgāragato vā, nisīdati.

or has gone to an empty place, sits down.

Pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,

After folding his legs crosswise, setting his body straight,

parimukhaṃ satim upaṭṭhapetvā,

and establishing mindfulness at the front,

so sato va assasati, sato va passasati.

being very mindful he breathes in, mindful he breathes out.

Dīghaṃ vā assasanto “dīghaṃ assasāmī” ti pajānāti,

While breathing in long, he knows “I am breathing in long”,

dīghaṃ vā passasanto “dīghaṃ passasāmī” ti pajānāti;

or, while breathing out long, he knows “I am breathing out long”;

rassaṃ vā assasanto “rassaṃ assasāmī” ti pajānāti,

or, while breathing in short, he knows “I am breathing in short”,

rassaṃ vā passasanto “rassaṃ passasāmī” ti pajānāti.

or, while breathing out short, he knows “I am breathing out short”.

Sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,

Experiencing the whole body I will breathe in, like this he trains,

sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati;

experiencing the whole body I will breathe out, like this he trains;

passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati,

calming the bodily process I will breathe in, like this he trains,

passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati.

calming the bodily process I will breathe out, like this he trains.

Seyyathā pi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā

Just as, monks, a clever turner or turner's apprentice

dīghaṃ vā añchanto “dīghaṃ añchāmī” ti pajānāti,

while making a long turn knows “I am making a long turn”,

rassaṃ vā añchanto “rassaṃ añchāmī” ti pajānāti,

or, while making a short turn knows “I am making a short turn”,

evam-eva kho, bhikkhave, bhikkhu

just so, monks, a monk

dīghaṃ vā assasanto “dīghaṃ assasāmī” ti pajānāti,

while breathing in long, knows “I am breathing in long”,

dīghaṃ vā passasanto “dīghaṃ passasāmī” ti pajānāti;

or, while breathing out long, he knows “I am breathing out long”;

rassaṃ vā assasanto “rassaṃ assasāmī” ti pajānāti,

or, while breathing in short, he knows “I am breathing in short”,

rassaṃ vā passasanto “rassaṃ passasāmī” ti pajānāti.

or, while breathing out short, he knows “I am breathing out short”.

Sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,

Experiencing the whole body I will breathe in, like this he trains,

sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati;

experiencing the whole body I will breathe out, like this he trains;

passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati,

calming the bodily process I will breathe in, like this he trains,

passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati.

calming the bodily process I will breathe out, like this he trains.

Iti ajjhataṃ vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Ānāpānappabbāṃ Niṭṭhitāṃ

The Section about In-breathing and Out-breathing is Finished

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Fifteen

Kāyānupassanā, Iriyāpathapabbam

Contemplation of the Body, the Section about the Postures

Puna ca param, bhikkhave, bhikkhu gacchanto vā “gacchāmī” ti pajānāti;

Moreover, monks, a monk while going knows “I go”;

ṭhito vā “ṭhitomhī” ti pajānāti, nisinno vā “nisinnomhī” ti pajānāti;

or, standing he knows “I am standing”; or, sitting he knows “I am sitting”;

sayāno vā “sayānomhī” ti pajānāti;

or, while lying down he knows “I am lying down”;

yathā yathā vā panassa kāyo pañihito hoti, tathā tathā nam pajānāti.

or, in whatever way his body is disposed, he knows it is (disposed) in that way.

Iti ajjhattam vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Iriyāpathapabbam Niṭṭhitam

The Section about the Postures is Finished

Kāyānupassanā, Sampajānapabbam
Contemplation of the Body, the Section about Full Awareness

Puna ca param, bhikkhave, bhikkhu

Moreover, monks, a monk

abhikkante paṭikkante sampajānakārī hoti;

in going forwards, in going back, is one who practises with full awareness;

ālokite vilokite sampajānakārī hoti;

in looking ahead, or in looking around, he is one who practises with full awareness;

samiñjite pasārite sampajānakārī hoti;

in bending or in stretching, he is one who practises with full awareness;

saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti;

in bearing his double-robe, bowl, and (other) robes, he is one who practises with full awareness;

asite pīte khāyite sāyite sampajānakārī hoti;

in eating, in drinking, in chewing, in tasting, he is one who practises with full awareness;

uccārapassāvakamme sampajānakārī hoti;

in passing stool and urine, he is one who practises with full awareness;

gate ṭhite nisinne; sutte jāgarite;

in going, in standing, in sitting; in sleeping, in waking; in talking,

bhāsite tuṇhībhāve sampajānakārī hoti.

and in maintaining silence, he is one who practises with full awareness.

Iti ajjhataṃ vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Sampajānapabbam Niṭṭhitam
The Section about Full Awareness is Finished

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Sixteen

Kāyānupassanā, Paṭikūlamanasikārapabbam

Contemplation of the Body, the Section about Applying the Mind to Repulsiveness

Puna ca param, bhikkhave, bhikkhu imam-eva kāyam -

Moreover, monks, a monk in regard to this very body -

uddham pādatalā, adho kesamatthakā, tacapariyantam,

from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūram nānappakārassa asucino paccavekkhati:

and full of manifold impurities - reflects (thus):

“Atthi imasmim kāye:

“There are in this body:

kesā, lomā, nakhā, dantā, taco,

hairs of the head, body hairs, nails, teeth, skin,

mamsam, nhāru, aṭṭhi, aṭṭhimiñjam, vakkam,

flesh, sinews, bones, bone-marrow, kidneys,

hadayam, yakanam, kilomakam, pihakam, papphasam,

heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karisam, matthalungam,

intestines, mesentery, undigested food, excrement, the brain,

pittam, semham, pubbo, lohitam, sedo, medo,

bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan”-ti.

tears, grease, spit, mucus, synovial fluid, urine.”

Seyyathā pi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa dhañṇassa,

Just as though, monks, there were a bag open at both ends, full of various kinds of grain,

seyyathidam: sālīnam vīhīnam muggānam māsānam tilānam taṇḍulānam;

such as: hill rice, white rice, mung beans, kidney beans, sesame seeds, chickpeas;

tam-enam cakkhumā puriso muñcitvā paccavekkheyya:

and a man with good vision having opened it were to reflect (thus):

“Ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍulā” ti;

“This is hill rice, this is white rice, these are mung beans, these are sesame seeds, these are chickpeas”;

evam-eva kho, bhikkhave, bhikkhu imam-eva kāyam -

even so, monks, a monk in regard to this very body -

uddham pādatalā, adho kesamatthakā, tacapariyantam,

from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūram nānappakārassa asucino paccavekkhati:

and full of manifold impurities - reflects (thus):

“Atthi imasmim kāye,

“There are in this body,

kesā, lomā, nakhā, dantā, taco,

hairs of the head, body hairs, nails, teeth, skin,

maṁsam, nhāru, aṭṭhi, aṭṭhimiñjam, vakkam,

flesh, sinews, bones, bone-marrow, kidneys,

hadayam, yakanam, kilomakam, pihakam, papphasam,

heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karisam, matthalungam,

intestines, mesentery, undigested food, excrement, the brain,

pittam, semham, pubbo, lohitaṁ, sedo, medo,

bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan”-ti.

tears, grease, spit, mucus, synovial fluid, urine.”

Iti ajjhattam vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvad-eva nāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Paṭikkūlamanasikārapabbam Niṭṭhitam

The Section about Applying the Mind to Repulsiveness is Finished

Kāyānupassanā, Dhātumanasikārapabbam

Contemplation of the Body, the Section about Applying the Mind to the Elements

Puna ca param, bhikkhave, bhikkhu imam-eva kāyam,

Moreover, monks, a monk, in regard to this very body,

yathāṭhitam yathāpaṇihitam dhātuso paccavekkhati:

however placed, however disposed, reflects by way of the elements:

“Atthi imasmim kāye,

“There are in this body,

pathavīdhātu āpodhātu tejodhātu vāyodhātū” ti.

the earth element, the water element, the fire element, the wind element.”

Seyyathā pi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā,

Just as though, monks, a clever butcher, or a butcher’s apprentice,

gāvim vadhivā cātumahāpathe bilaso vibhajivā nisinno assa;

after slaughtering a cow, were sitting down at a crossroads after dividing it into portions;

evam-eva kho, bhikkhave, bhikkhu imam-eva kāyam,

even so, monks, a monk in regard to this very body,

yathāṭhitam yathāpaṇihitam dhātuso paccavekkhati:

however placed, however disposed, reflects by way of the elements:

“Atthi imasmim kāye,

“There are in this body,

pathavīdhātu āpodhātu tejodhātu vāyodhātū” ti.

the earth element, the water element, the fire element, the wind element.”

Iti ajjhattam vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṃ viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṃ viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Dhātumanasikārapabbam Niṭṭhitam

The Section about Applying the Mind to the Elements is Finished

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Seventeen

Kāyānupassanā, Navasivathikapabbam

Contemplation of the Body, the Section about the Nine Charnel Grounds

Puna ca param, bhikkhave, bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīram sivathikāya chaḍḍitam,

might see a body thrown into a charnel ground,

ekāhamatam vā dvīhamatam vā tīhamatam vā,

dead for one day, or dead for two days, or dead for three days,

uddhumātakam vinīlakam vipubbakajātam.

bloated, discoloured, having become quite rotten.

So imam-eva kāyam upasamharati:

He then compares it with his very own body (thinking):

“Ayam-pi kho kāyo evaṃdhammo evambhāvī evam-anatīto” ti.

“This body also has such a nature, has such a constitution, has thus not gone beyond.”

Iti ajjhattam vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Puna ca param, bhikkhave, bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīram sivathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

kākehi vā khajjamānaṃ, kulalehi vā khajjamānaṃ, gijjhehi vā khajjamānaṃ,

being eaten by crows, or being eaten by hawks, or being eaten by vultures,

kaṅkehi vā khajjamānaṃ, sunakhehi vā khajjamānaṃ,

or being eaten by herons, or being eaten by dogs,

byagghehi vā khajjamānaṃ, dipihi vā khajjamānaṃ, sigālehi vā khajjamānaṃ,

or being eaten by tigers, or being eaten by leopards, or being eaten by jackals,

vividhehi vā pāṇakajātehi khajjamānaṃ.

or being eaten by various kinds of worms.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

“Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī evam-anatīto” ti.

“This body also has such a nature, has such a constitution, has thus not gone beyond.”

Iti ajjhataṃ vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Puna ca param, bhikkhave, bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīram sivathikāya chaḍḍitam,

might see a body thrown into a charnel ground,

aṭṭhisañkhalikaṃ samaṃsalohitaṃ nhārusambaddhaṃ...

a skeleton, with flesh and blood, bound together by tendons...

aṭṭhikaṣaṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nhārusambaddhaṃ...

a skeleton, without flesh, smeared with blood, bound together by tendons...

aṭṭhikaṣaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambaddhaṃ...

a skeleton, no longer having flesh and blood, bound together by tendons...

aṭṭhikāni apagatasambandhāni, disā vidisā vikkhattāni,

with bones no longer bound together, scattered in all directions,

aññena hatthaṭṭhikaṃ, aññena pādaṭṭhikaṃ,

with a hand-bone here, with a foot-bone there,

aññena goppakaṭṭhikaṃ, aññena jaṅghaṭṭhikaṃ,

with a ankle-bone here, with a knee-bone here,

aññena ūruṭṭhikaṃ, aññena kaṭiṭṭhikaṃ,

with a thigh-bone here, with a hip-bone here,

aññena phāsukaṭṭhikaṃ, aññena piṭṭhiṭṭhakaṃ,

with a rib-bone here, with a bone of the back here,

aññena khandhaṭṭhikaṃ, aññena gīvaṭṭhikaṃ, aññena hanukaṭṭhikaṃ,

with a shoulder-bone here, with a neck-bone here, with a jaw-bone here,

aññena dantaṭṭhikaṃ, aññena sīsakaṭṭhakaṃ.

with a tooth-bone here, with a skull-bone here.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

“Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto” ti.

“This body also has such a nature, has such a constitution, has thus not gone beyond.”

Iti ajjhataṃ vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabhiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Puna ca param, bhikkhave, bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīraṃ sivathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni...

having white bones, like the colour of a conch...

aṭṭhikāni puñjakitāni terovassikāni...

a heap of bones more than a year old...

aṭṭhikāni pūtīni cuṇṇakajātāni.

rotten bones that have become like powder.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

“Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī evam-anatīto” ti.

“This body also has such a nature, has such a constitution, has thus not gone beyond.”

Iti ajjhataṃ vā kāye kāyānupassī viharati,

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabahiddhā vā kāye kāyānupassī viharati,

or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmim viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Navasivathikapabbam Niṭṭhitam
The Section about Nine Charnel Grounds are Finished

Cuddasa Kāyānupassanā Niṭṭhitā
The Fourteen Contemplations of the Body are Finished

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Eighteen

Vedanānupassanā Contemplation of Feelings

Kathañ-ca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

And how, monks, does a monk dwell contemplating (the nature of) feelings in feelings?

Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ vediyamāno

Here, monks, a monk when experiencing a pleasant feeling

“sukhaṃ vedanaṃ vediyāmī” ti pajānāti;

knows “I experience a pleasant feeling”;

dukkhaṃ vā vedanaṃ vediyamāno

or, when experiencing an unpleasant feeling

“dukkhaṃ vedanaṃ vediyāmī” ti pajānāti;

he knows “I experience an unpleasant feeling”;

adukkhamasukhaṃ vā vedanaṃ vediyamāno

or, when experiencing a neither-unpleasant-nor-pleasant feeling

“adukkhamasukhaṃ vedanaṃ vediyāmī” ti pajānāti.

he knows “I experience a neither-unpleasant-nor-pleasant feeling”.

Sāmisam vā sukhaṃ vedanaṃ vediyamāno

Or, when experiencing a sensual pleasant feeling

“sāmisam sukhaṃ vedanaṃ vediyāmī” ti pajānāti;

he knows “I experience a sensual pleasant feeling”;

nirāmisam vā sukhaṃ vedanaṃ vediyamāno

or, when experiencing a spiritual pleasant feeling

“nirāmisam sukhaṃ vedanaṃ vediyāmī” ti pajānāti;

he knows “I experience a spiritual pleasant feeling”;

sāmisam vā dukkhaṃ vedanaṃ vediyamāno

or, when experiencing a sensual unpleasant feeling

“sāmisam dukkhaṃ vedanaṃ vediyāmī” ti pajānāti;

he knows “I experience a sensual unpleasant feeling”;

nirāmisam vā dukkhaṃ vedanaṃ vediyamāno

or, when experiencing a spiritual unpleasant feeling

“nirāmisam dukkhaṃ vedanaṃ vediyāmī” ti pajānāti;

he knows “I experience a spiritual unpleasant feeling”;

sāmisam vā adukkhamasukhaṃ vedanaṃ vediyamāno

or, when experiencing a sensual neither-unpleasant-nor-pleasant feeling

“sāmisam̐ adukkhamasukham̐ vedanam̐ vediyāmī” ti pajānāti;
he knows “I experience a sensual neither-unpleasant-nor-pleasant feeling”;

nirāmisam̐ vā adukkhamasukham̐ vedanam̐ vediyamāno
or, when experiencing a spiritual neither-unpleasant-nor-pleasant feeling

“nirāmisam̐ adukkhamasukham̐ vedanam̐ vediyāmī” ti pajānāti.
he knows “I experience a spiritual neither-unpleasant-nor-pleasant feeling”.

Iti ajjhattam̐ vā vedanāsu vedanānupassī viharati,
Thus he dwells contemplating (the nature of) feelings in feelings in regard to himself,

bahiddhā vā vedanāsu vedanānupassī viharati,
or he dwells contemplating (the nature of) feelings in feelings in regard to others,

ajjhatabhiddhā vā vedanāsu vedanānupassī viharati,
or he dwells contemplating (the nature of) feelings in feelings in regard to himself and in regard to others,

samudayadhammānupassī vā vedanāsu viharati,
or he dwells contemplating the nature of origination in the feelings,

vayadhammānupassī vā vedanāsu viharati,
or he dwells contemplating the nature of dissolution in the feelings,

samudayavayadhammānupassī vā vedanāsu viharati,
or he dwells contemplating the nature of origination and dissolution in the feelings,

“atthi vedanā” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there are feelings” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) feelings in feelings.

Vedanānupassanā Niṭṭhitā
Contemplation of Feelings is Finished

Bhavatu sabbamaṅgalam̐, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Nineteen

Cittānupassanā Contemplation of the Mind

Kathaṅ-ca pana, bhikkhave, bhikkhu citte cittānupassī viharati?

And how, monks, does a monk dwell contemplating (the nature of) the mind in the mind?

Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ “sarāgaṃ cittaṃ”-ti pajānāti,

Here, monks, a monk when a mind has passion knows “the mind has passion”,

vītarāgaṃ vā cittaṃ “vītarāgaṃ cittaṃ”-ti pajānāti;

or when a mind is without passion he knows “the mind is without passion”;

sadosaṃ vā cittaṃ “sadosaṃ cittaṃ”-ti pajānāti,

or when a mind has hate he knows “the mind has hate”,

vītadosaṃ vā cittaṃ “vītadosaṃ cittaṃ”-ti pajānāti;

or when a mind is without hate he knows “the mind is without hate”;

samohaṃ vā cittaṃ “samohaṃ cittaṃ”-ti pajānāti,

or when a mind has delusion he knows “the mind has delusion”,

vītamohaṃ vā cittaṃ “vītamohaṃ cittaṃ”-ti pajānāti;

or when a mind is without delusion he knows “the mind is without delusion”;

saṅkhittaṃ vā cittaṃ “saṅkhittaṃ cittaṃ”-ti pajānāti,

or when a mind is collected he knows “the mind is collected”,

vikkhittaṃ vā cittaṃ “vikkhittaṃ cittaṃ”-ti pajānāti;

or when a mind is scattered he knows “the mind is scattered”;

mahaggataṃ vā cittaṃ “mahaggataṃ cittaṃ”-ti pajānāti,

or when a mind has become very great he knows “the mind has become very great”,

amahaggataṃ vā cittaṃ “amahaggataṃ cittaṃ”-ti pajānāti;

or when a mind has not become very great he knows “the mind has not become very great”;

sa-uttaraṃ vā cittaṃ “sa-uttaraṃ cittaṃ”-ti pajānāti,

or when a mind is surpassable he knows “the mind is surpassable”,

anuttaraṃ vā cittaṃ “anuttaraṃ cittaṃ”-ti pajānāti;

or when a mind is unsurpassable he knows “the mind is unsurpassable”;

samāhitaṃ vā cittaṃ “samāhitaṃ cittaṃ”-ti pajānāti,

or when a mind is concentrated he knows “the mind is concentrated”,

asamāhitaṃ vā cittaṃ “asamāhitaṃ cittaṃ”-ti pajānāti;

or when a mind is not concentrated he knows “the mind is not concentrated”;

vimuttaṃ vā cittaṃ “vimuttaṃ cittaṃ”-ti pajānāti,

or when a mind is liberated he knows “the mind is liberated”,

avimuttam̐ vā cittaṃ “avimuttam̐ cittaṃ”-ti pajānāti.

or when a mind is not liberated he knows “the mind is not liberated”.

Iti ajjhataṃ vā citte cittaṇupassī viharati,

Thus he dwells contemplating (the nature of) the mind in the mind in regard to himself,

bahiddhā vā citte cittaṇupassī viharati,

or he dwells contemplating (the nature of) the mind in the mind in regard to others,

ajjhatabhiddhā vā citte cittaṇupassī viharati,

or he dwells contemplating (the nature of) the mind in the mind in regard to himself and in regard to others,

samudayadhammānupassī vā cittaṣṣim̐ viharati,

or he dwells contemplating the nature of origination in the mind,

vayadhammānupassī vā cittaṣṣim̐ viharati,

or he dwells contemplating the nature of dissolution in the mind,

samudayavayadhammānupassī vā cittaṣṣim̐ viharati,

or he dwells contemplating the nature of origination and dissolution in the mind,

“atthi cittaṃ”-ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there is a mind” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu citte cittaṇupassī viharati.

In this way, monks, a monk dwells contemplating the (the nature of) the mind in the mind.

Cittaṇupassanā Niṭṭhitā

Contemplation of the Mind is Finished

Bhavatu sabbamaṅgalam̐, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam̐, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam̐, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty

Dhammānupassanā Nīvaraṇapabbam

Contemplation of (the Nature of) Things, The Section about the Hindrances

Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

Here, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu nīvaraṇesu.

in the five hindrances.

Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

pañcasu nīvaraṇesu?

in the five hindrances?

Idha, bhikkhave, bhikkhu santam vā ajjhataṃ kāmacchandaṃ

Here, monks, a monk having sensual desire in himself

“atthi me ajjhataṃ kāmacchando” ti pajānāti;

knows “there is sensual desire in myself”;

asantam vā ajjhataṃ kāmacchandaṃ

or, not having sensual desire in himself

“natthi me ajjhataṃ kāmacchando” ti pajānāti.

he knows “there is no sensual desire in myself”.

Yathā ca anuppanassa kāmacchandassa uppādo hoti tañ-ca pajānāti;

How there is an arising of sensual desire that has not arisen – that he knows;

yathā ca uppanassa kāmacchandassa pahānaṃ hoti tañ-ca pajānāti;

and how there is an abandonment of sensual desire that has arisen – that also he knows;

yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti tañ-ca pajānāti.

and how there is a non-arising of abandoned sensual desire again in the future – that also he knows.

Santaṃ vā ajjhataṃ byāpādaṃ

Having ill-will in himself

“atthi me ajjhataṃ byāpādo” ti pajānāti;

he knows “there is ill-will in myself”;

asantaṃ vā ajjhataṃ byāpādaṃ

or, not having ill-will in himself

“natthi me ajjhataṃ byāpādo” ti pajānāti.

he knows “there is no ill-will in myself”.

Yathā ca anuppannaṃ byāpādaṃ uppādo hoti tañ-ca pajānāti,

How there is an arising of ill-will that has not arisen – that he knows;

yathā ca uppannaṃ byāpādaṃ pahānaṃ hoti tañ-ca pajānāti,

and how there is an abandonment of ill-will that has arisen – that also he knows;

yathā ca pahīnaṃ byāpādaṃ āyatiṃ anuppanno hoti tañ-ca pajānāti.

and how there is a non-arising of abandoned ill-will again in the future – that also he knows.

Santaṃ vā ajjhataṃ thinamiddhaṃ

Having sloth and torpor in himself

“atthi me ajjhataṃ thinamiddhaṃ”-ti pajānāti;

he knows “there is sloth and torpor in myself”;

asantaṃ vā ajjhataṃ thinamiddhaṃ

or, not having sloth and torpor in himself

“natthi me ajjhataṃ thinamiddhaṃ”-ti pajānāti.

he knows “there is no sloth and torpor in myself”.

Yathā ca anuppannaṃ thinamiddhaṃ uppādo hoti tañ-ca pajānāti;

How there is an arising of sloth and torpor that has not arisen – that he knows;

yathā ca uppannaṃ thinamiddhaṃ pahānaṃ hoti tañ-ca pajānāti;

and how there is an abandonment of sloth and torpor that has arisen – that also he knows;

yathā ca pahīnaṃ thinamiddhaṃ āyatiṃ anuppanno hoti tañ-ca pajānāti.

and how there is a non-arising of abandoned sloth and torpor again in the future – that also he knows.

Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ

Having agitation and worry in himself

“atthi me ajjhataṃ uddhaccakukkuccaṃ”-ti pajānāti;

he knows “there is agitation and worry in myself”;

asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ

or, not having agitation and worry in himself

“natthi me ajjhataṃ uddhaccakukkuccaṃ”-ti pajānāti.

he knows “there is no agitation and worry in myself”.

Yathā ca anuppannaṃ uddhaccakukkuccaṃ uppādo hoti tañ-ca pajānāti;

How there is an arising of agitation and worry that has not arisen – that he knows;

yathā ca uppannaṃ uddhaccakukkuccaṃ pahānaṃ hoti tañ-ca pajānāti;

and how there is an abandonment of agitation and worry that has arisen – that also he knows;

yathā ca pahīnaṃ uddhaccakukkuccaṃ āyatiṃ anuppādo hoti tañ-ca pajānāti.

and how there is a non-arising of abandoned agitation and worry again in the future – that also he knows.

Santaṃ vā ajjhataṃ vicikicchaṃ

Having doubt in himself

“atthi me ajjhataṃ vicikicchā” ti pajānāti;

he knows “there is doubt in myself”;

asantaṃ vā ajjhataṃ vicikicchaṃ

or, not having doubt in himself

“natthi me ajjhataṃ vicikicchā” ti pajānāti.

he knows “there is no doubt in myself”.

Yathā ca anuppannāya vicikicchāya uppādo hoti tañ-ca pajānāti;

How there is an arising of doubt that has not arisen – that he knows;

yathā ca uppannāya vicikicchāya pahānaṃ hoti tañ-ca pajānāti;

and how there is an abandonment of doubt that has arisen – that also he knows;

yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti tañ-ca pajānāti.

and how there is a non-arising of abandoned doubt again in the future – that also he knows.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhatabahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there are these (various) things” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu nīvaraṇesu.

in the five hindrances.

Nīvaraṇapabbhaṃ Niṭṭhitam

The Section about the Hindrances is Finished

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-One

Dhammānupassanā Khandhapabbam

The Section on the Constituents (of Mind & Matter)

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu upādānakkhandhesu.

in the five constituents (of mind and matter) that provide fuel for attachment.

Kathaṅ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

pañcasu upādānakkhandhesu?

in the five constituents (of mind and matter) that provide fuel for attachment?

Idha, bhikkhave, bhikkhu:

Here, monks, a monk (knows):

“iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

“such is form, such is the origination of form, such is the passing away of form;

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

such is feeling, such is the origination of feeling, such is the passing away of feeling;

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

such is perception, such is the origination of perception, such is the passing away of perception;

iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;

such are (mental) processes, such is the origination of (mental) processes, such is the passing away of (mental) processes;

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo” ti.

such is consciousness, such is the origination of consciousness, such is the passing away of consciousness”.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhatabhiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there are these (various) things” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu upādānakkhandhesu.

in the five constituents (of mind and matter) that provide fuel for attachment.

Khandhapabbam Niṭṭhitam

The Section on the Constituents is Finished

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Two

Dhammānupassanā Āyatanapabbam

The Section on the Sense-Spheres

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

chasu ajjhattikabāhiresu āyatanesu.

in the six internal and external sense-spheres.

Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

chasu ajjhattikabāhiresu āyatanesu?

in the six internal and external sense-spheres?

Idha, bhikkhave, bhikkhu cakkhuñ-ca pajānāti, rūpe ca pajānāti;

Here, monks, a monk knows the eye, and he knows forms;

yañ-ca tad-ubhayam paṭicca uppajjati saṃyojanam tañ-ca pajānāti.

and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṃyojanassa pahānam hoti tañ-ca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañ-ca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Sotañ-ca pajānāti, sadde ca pajānāti,

He knows the ear, and he knows sounds,

yañ-ca tad-ubhayam paṭicca uppajjati saṃyojanam tañ-ca pajānāti.

and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṃyojanassa pahānam hoti tañ-ca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañ-ca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Ghānañ-ca pajānāti, gandhe ca pajānāti,

He knows the nose, and he knows smells,

yañ-ca tad-ubhayam paṭicca uppajjati saṃyojanam tañ-ca pajānāti.

and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṃyojanassa pahānam hoti tañ-ca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañ-ca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Jivhañ-ca pajānāti, rase ca pajānāti,

He knows the tongue, and he knows tastes,

yañ-ca tad-ubhayam paṭicca uppajjati saṃyojanam tañ-ca pajānāti.

and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṃyojanassa pahānam hoti tañ-ca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañ-ca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Kāyañ-ca pajānāti, phoṭṭhabbe ca pajānāti,

He knows the body, and he knows tangibles,

yañ-ca tad-ubhayam paṭicca uppajjati saṃyojanam tañ-ca pajānāti.

and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṃyojanassa pahānam hoti tañ-ca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañ-ca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Manañ-ca pajānāti, dhamme ca pajānāti,

He knows the mind, and he knows thoughts,

yañ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanaṃ tañ-ca pajānāti.

and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañ-ca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañ-ca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhatabahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there are these (various) things” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

chasu ajjhattikabāhiresu āyatanesu.

in the six internal and external sense-spheres.

Āyatanapabbam Niṭṭhitam

The Section on the Sense-Spheres is Finished

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Three

Dhammānupassanā Bojjhaṅgapabbam

The Section about the Factors of Awakening

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

sattasu Bojjhaṅgesu.

in the seven factors of Awakening.

Kathaṅ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

sattasu Bojjhaṅgesu?

in the seven factors of Awakening?

Idha, bhikkhave, bhikkhu

Here, monks, a monk

santaṃ vā ajjhataṃ Satisambojjhaṅgaṃ

having the Mindfulness factor of Complete Awakening in himself

“atthi me ajjhataṃ Satisambojjhaṅgo” ti pajānāti;

knows “there is the Mindfulness factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Satisambojjhaṅgaṃ

or, not having the Mindfulness factor of Complete Awakening in himself

“natthi me ajjhataṃ Satisambojjhaṅgo” ti pajānāti.

he knows “there is no Mindfulness factor of Complete Awakening in myself”.

Yathā ca anuppannassa Satisambojjhaṅgassa uppādo hoti

How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen –

taṅ-ca pajānāti,

that he knows;

yathā ca uppannassa Satisambojjhaṅgassa bhāvanāya pāripūrī hoti

and how there is fulfilment of the development of the Mindfulness factor of Complete Awakening that has arisen –

taṅ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Dhammavicayasambojjhaṅgaṃ

Having the Investigation of the (nature) of things factor of Complete Awakening in himself

“atthi me ajjhataṃ Dhammavicayasambojjhaṅgo” ti pajānāti;

he knows “there is the Investigation of the (nature) of things factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Dhammavicayasambojjhaṅgaṃ

or, not having the Investigation of the (nature) of things factor of Complete Awakening in himself

“natthi me ajjhataṃ Dhammavicayasambojjhaṅgo” ti pajānāti.

he knows “there is no Investigation of the (nature) of things factor of Complete Awakening in myself”.

Yathā ca anuppannassa Dhammavicayasambojjhaṅgassa uppādo hoti

How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen –

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti

and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen (until) it comes to fulfilment –

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Vīriyasambojjhaṅgaṃ

Having the Energy factor of Complete Awakening in himself

“atthi me ajjhataṃ Vīriyasambojjhaṅgo” ti pajānāti;

he knows “there is the Energy factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Vīriyasambojjhaṅgaṃ

or, not having the Energy factor of Complete Awakening in himself

“natthi me ajjhataṃ Vīriyasambojjhaṅgo” ti pajānāti.

he knows “there is no Energy factor of Complete Awakening in myself”.

Yathā ca anuppannassa Vīriyasambojjhaṅgassa uppādo hoti

How there is an arising of the Energy factor of Complete Awakening that has not arisen –

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti

and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen –

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Pītisambojjhaṅgaṃ

Having the Joyful-Interest factor of Complete Awakening in himself

“atthi me ajjhataṃ Pītisambojjhaṅgo” ti pajānāti;

he knows “there is the Joyful-Interest factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Pītisambojjhaṅgaṃ

or, not having the Joyful-Interest factor of Complete Awakening in himself

“natthi me ajjhataṃ Pītisambojjhaṅgo” ti pajānāti.

he knows “there is no Joyful-Interest factor of Complete Awakening in myself”.

Yathā ca anuppannaṃ Pītisambojjhaṅgassa uppādo hoti

How there is an arising of the Joyful-Interest factor of Complete Awakening that has not arisen –

tañ-ca pajānāti;

that he knows;

yathā ca uppannaṃ Pītisambojjhaṅgassa bhāvanāya pāripūrī hoti

and how there is fulfilment of the development of the Joyful-Interest factor of Complete Awakening that has arisen –

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Passaddhisambojjhaṅgaṃ

Having the Calmness factor of Complete Awakening in himself

“atthi me ajjhataṃ Passaddhisambojjhaṅgo” ti pajānāti;

he knows “there is the Calmness factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Passaddhisambojjhaṅgaṃ

or, not having the Calmness factor of Complete Awakening in himself

“natthi me ajjhataṃ Passaddhisambojjhaṅgo” ti pajānāti.

he knows “there is no Calmness factor of Complete Awakening in myself”.

Yathā ca anuppannaṃ Passaddhisambojjhaṅgassa uppādo hoti

How there is an arising of the Calmness factor of Complete Awakening that has not arisen –

tañ-ca pajānāti;

that he knows;

yathā ca uppannaṃ Passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti

and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen –

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Samādhisambojjhaṅgaṃ

Having the Concentration factor of Complete Awakening in himself

“atthi me ajjhataṃ Samādhisambojjhaṅgo” ti pajānāti;

he knows “there is the Concentration factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Samādhisambojjhaṅgaṃ

or, not having the Concentration factor of Complete Awakening in himself

“natthi me ajjhataṃ Samādhisambojjhaṅgo” ti pajānāti.

he knows “there is no Concentration factor of Complete Awakening in myself”.

Yathā ca anuppannassa Samādhisambojjhaṅgassa uppādo hoti

How there is an arising of the Concentration factor of Complete Awakening that has not arisen –

tañ-ca pajānāti.

that he knows;

yathā ca uppannassa Samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti

and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen –

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Upekkhāsambojjhaṅgaṃ

Having the Equanimity factor of Complete Awakening in himself

“atthi me ajjhataṃ Upekkhāsambojjhaṅgo” ti pajānāti;

he knows “there is the Equanimity factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Upekkhāsambojjhaṅgaṃ

or, not having the Equanimity factor of Complete Awakening in himself

“natthi me ajjhataṃ Upekkhāsambojjhaṅgo” ti pajānāti.

he knows “there is no Equanimity factor of Complete Awakening in myself”.

Yathā ca anuppannassa Upekkhāsambojjhaṅgassa uppādo hoti

How there is an arising of the Equanimity factor of Complete Awakening that has not arisen –

tañ-ca pajānāti;

that he knows;

yathā ca uppannassa Upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti

and how there is fulfilment of the development of the Equanimity factor of Complete Awakening that has arisen –

tañ-ca pajānāti.

that also he knows.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhatabahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there are (various) things” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

sattasu Bojjhaṅgesu.

in the seven Factors of Awakening.

Bojjhaṅgapabbāraṇi Niṭṭhitaṃ

The Section about the Factors of Awakening is Finished

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Four

Dhammānupassanā, Saccapabbam

The Section about the Truths

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

Catūsu Ariyasaccesu.

in the Four Noble Truths.

Kathaṅ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

Catūsu Ariyasaccesu?

in the Four Noble Truths?

Idha, bhikkhave, bhikkhu “idaṃ Dukkhaṅ”-ti yathābhūtaṃ pajānāti,

Here, monks, a monk knows as it really is “this is Suffering”,

“ayaṃ Dukkhasamudayo” ti yathābhūtaṃ pajānāti,

he knows as it really is “this is the Origination of Suffering”,

“ayaṃ Dukkhanirodho” ti yathābhūtaṃ pajānāti,

he knows as it really is “this is the Cessation of Suffering”,

“ayaṃ Dukkhanirodhagāminī Paṭipadā” ti yathābhūtaṃ pajānāti.

he knows as it really is “this is the Practice Leading to the Cessation of Suffering”.

Paṭhamabhāṇavāro Niṭṭhito

The First Section for Recital is Finished

Dukkhasaccaniddeso

The Explanation of the Truth of Suffering

Katamaṅ-ca, bhikkhave, Dukkhaṃ Ariyasaccaṃ?

Now what, monks, is the Noble Truth of Suffering?

Jāti pi dukkhā

Birth is suffering

jarā pi dukkhā

also old age is suffering

maraṇam-pi dukkhaṃ

also death is suffering

sokaparidevadukkhadomanassupāyāsā pi dukkhā

also grief, lamentation, pain, sorrow, and despair, is suffering

appiyehi sampayogo pi dukkho,

also being joined to what is not liked is suffering,

piyehi vippayogo pi dukkho,

also being parted from what is liked is suffering,

yam-picchaṃ na labhati tam-pi dukkhaṃ

also not to obtain that which one longs for is suffering

saṅkhittena pañcupādānakkhandhā dukkhā.

in brief, the five constituents (of mind and body) that provide fuel for attachment are suffering.

Katamā ca, bhikkhave, jāti?

Now what, monks, is birth?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jāti, sañjāti, okkanti, abhinibbatti;

(there is) birth, being born, appearing, turning up;

khandhānam pātubhāvo, āyatanānam paṭilābho:

the manifestation of the constituents (of mind and body), the acquisition of the sense spheres:

ayam vuccati, bhikkhave, jāti.

this, monks, is called birth.

Katamā ca, bhikkhave, jarā?

Now what, monks, is old age?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jarā, jīraṇatā, khaṇḍiccaṃ, pāliccaṃ, valittacatā;

there is old age, agedness, broken teeth, greying hair, and wrinkled skin;

āyuno saṃhāni, indriyānam paripāko:

the dwindling away of the life span, the decay of the sense faculties:

ayam vuccati, bhikkhave, jarā.

this, monks, is called old age.

Katamañ-ca, bhikkhave, maraṇam?

Now what, monks, is death?

Yam tesam tesam sattānam tamhā tamhā sattanikāyā

For the various beings in the various classes of beings

cuti, cavanatā, bhedo, antaradhānam, maccu, maraṇam, kālakiriyā;

there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time;

khandhānaṃ bhedo, kaḷavarassa nikkhepo;

the break up of the constituents (of mind and body), the throwing off of the body;

jīvitindriyassupacchedo:

the cutting off of the life faculty:

idaṃ vuccati, bhikkhave, maraṇaṃ.

this, monks, is called death.

Katamo ca, bhikkhave, soko?

Now what, monks, is grief?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa,

For he who has, monks, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of painful thing or another,

soko, socanā, socitattaṃ, antosoko, antoparisoko:

there is grief, grieving, the state of grieving, inner grief, great inner grief:

ayaṃ vuccati, bhikkhave, soko.

this, monks, is called grief.

Katamo ca, bhikkhave, paridevo?

Now what, monks, is lamentation?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa,

For he who has, monks, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of painful thing or another,

ādevo, paridevo, ādevanā, paridevanā, ādevitattaṃ, paridevitattaṃ:

there are laments, great laments, lamenting, great lamenting, the state of lamenting, the state of great lamentation:

ayaṃ vuccati, bhikkhave, paridevo.

this, monks, is called lamentation.

Katamañ-ca, bhikkhave, dukkhaṃ?

Now what, monks, is pain?

Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ,

That, monks, which is bodily pain, bodily disagreeableness,

kāyasamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ:

pain born of contact with the body, disagreeable feeling:

idaṃ vuccati, bhikkhave, dukkhaṃ.

this, monks, is called pain.

Katamañ-ca, bhikkhave, domanassam?

Now what, monks, is sorrow?

Yam kho, bhikkhave, cetasikam dukkham, cetasikam asātam,

That, monks, which is mental pain, mental disagreeableness,

manosamphassajam dukkham, asātam vedayitam:

pain born of contact with the mind, disagreeable feeling:

idam vuccati, bhikkhave, domanassam.

this, monks, is called sorrow.

Katamo ca, bhikkhave, upāyāso?

Now what, monks, is despair?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa,

For he who has, monks, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of painful thing or another,

āyāso, upāyāso, āyāsittam, upāyāsittam:

there is desponding, despairing, the state of despondency, the state of despair:

ayam vuccati, bhikkhave, upāyāso.

this, monks, is called despair.

Katamo ca, bhikkhave, appiyehi sampayogo dukkho?

And what, monks, is the suffering from being joined to what is not liked?

Idha yassa te honti aniṭṭhā akantā amanāpā

Here, for that one who has unwanted, unlovely, unpleasant

rūpā saddā gandhā rasā phoṭṭhabbā dhammā;

forms, sounds, smells, tastes, tangibles, and thoughts;

ye vā panassa te honti anattakāmā

or, for that one who has those who do not desire his welfare,

ahitakāmā aphāsukakāmā ayogakkhemakāmā -

benefit, comfort and security -

yā tehi saddhim saṅgati samāgamo samodhānam missībhāvo:

(and then) having meetings, assembly, connection, and interaction with them:

ayam vuccati, bhikkhave, appiyehi sampayogo dukkho.

this, monks, is called the suffering from being joined to what is not liked.

Katamo ca, bhikkhave, piyehi vippayogo dukkho?

And what, monks, is the suffering from being parted from what is liked?

Idha yassa te honti iṭṭhā kantā manāpā

Here, for that one who has wanted, lovely, pleasant

rūpā saddā gandhā rasā phoṭṭhabbā dhammā;

forms, sounds, smells, tastes, tangibles, and thoughts;

ye vā panassa te honti atthakāmā

or, for that one who has those who do desire his welfare,

hitakāmā phāsukakāmā yogakkhemakāmā -

benefit, comfort and security -

mātā vā pitā vā bhātā vā bhaginī vā,

mothers, or fathers, or brothers, or sisters,

mittā vā amaccā vā ñātisālohitā vā -

or friends, or companions, or blood relatives -

yā tehi saddhim asaṅgati asamāgamo asamodhānaṃ amissībhāvo:

(and then) not having meetings, assembly, connection, and interaction with them:

ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

this, monks, is called the suffering from being parted from what is liked.

Katamañ-ca, bhikkhave, yam-picchaṃ na labhati tam-pi dukkhaṃ?

Now what, monks, is the suffering from not obtaining what one longs for?

Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:

To those beings subject to birth, monks, a longing like this arises:

“Aho vata mayaṃ na jātidhammā assāma,

“Oh, might we not be subject to birth,

na ca vata no jāti āgaccheyyā!” ti

may birth not come to us!”

Na kho panetaṃ icchāya pattaṃ:

But that cannot be attained merely by longing for it:

idam-pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:

To those beings subject to old age, monks, a longing like this arises:

“Aho vata mayāṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā!” ti

“Oh, might we not be subject to old age,

na ca vata no jarā āgaccheyyā!” ti

may old age not come to us!”

Na kho panetaṃ icchāya pattabbaṃ:

But that cannot be attained merely by longing for it:

idam-pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:

To those beings subject to sickness, monks, a longing like this arises:

“Aho vata mayāṃ na byādhidhammā assāma,

“Oh, might we not be subject to sickness,

na ca vata no byādhi āgaccheyyā!” ti

may sickness not come to us!”

Na kho panetaṃ icchāya pattabbaṃ:

But that cannot be attained merely by longing for it:

idam-pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:

To those beings subject to death, monks, a longing like this arises:

“Aho vata mayāṃ na maraṇadhammā assāma,

“Oh, might we not be subject to death,

na ca vata no maraṇaṃ āgaccheyyā!” ti

may death not come to us!”

Na kho panetaṃ icchāya pattabbaṃ:

But that cannot be attained merely by longing for it:

idam-pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Sokaparidevadukkhadomanassupāyāsadhammānaṃ

° To those beings subject to grief, lamentation, pain, sorrow, and despair,

bhikkhave sattānaṃ evaṃ icchā uppajjati:

monks, a longing like this arises:

“Aho vata mayāṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma,

“Oh, might we not be subject to grief, lamentation, pain, sorrow, and despair,

na ca vata no sokaparidevadukkhadomanassupāyāsadhammā āgaccheyyūn!” ti

may grief, lamentation, pain, sorrow, and despair, not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idam-pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā?

Now what, monks, in brief, are the five constituents (of mind and body) that provide fuel for attachment which are suffering?

Seyyathīdam:

They are as follows:

rūpupādānakkhandho

the form constituent that is fuel for attachment

vedanupādānakkhandho

the feelings constituent that is fuel for attachment

saññupādānakkhandho

the perceptions constituent that is fuel for attachment

saṅkhārupādānakkhandho

the (mental) processes constituent that is fuel for attachment

viññāṇupādānakkhandho.

the consciousness constituent that is fuel for attachment.

Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā.

These, monks, are called, in brief, the five constituents (of mind and body) that provide fuel for attachment which are suffering.

Idaṃ vuccati, bhikkhave, Dukkhaṃ Ariyasaccaṃ.

This, monks, is called the Noble Truth of Suffering.

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Five

Samudayasaccaniddeso

The Explanation of the The Truth of Origination

Katamañ-ca, bhikkhave, Dukkhasamudayaṃ Ariyasaccaṃ?

And what, monks, is the Noble Truth of the Origination of Suffering?

Yā yaṃ taṇhā ponobbhavikā,

It is that craving which leads to the continuation of existence,

nandirāgasahagatā, tatrataṭṭhābhinandinī, seyyathidaṃ:

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmatāṇhā

craving in regard to sense pleasures

bhavataṇhā

craving in regard to the continuation of existence

vibhavataṇhā.

craving in regard to the discontinuation of existence.

Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati?

Now where, monks, does that craving when it is arising arise?

Kattha nivisamānā nivisati?

When settling where does it settle?

Yaṃ loke piyarūpaṃ sātārūpaṃ -

In the world there is that which is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Kiñ-ca loke piyarūpaṃ sātārūpaṃ?

And in the world what is likeable and pleasing?

Cakkhu loke piyarūpaṃ sātārūpaṃ -

In the world the eye is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Sotaṃ loke...

In the world the ear...

Ghānaṃ loke...

In the world the nose...

Jivhā loke...

In the world the tongue...

Kāyo loke...

In the world the body...

Mano loke piyarūpaṃ sātārūpaṃ -

In the world the mind is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rūpā loke...

In the world forms...

Saddā loke...

In the world sounds...

Gandhā loke...

In the world smells...

Rasā loke...

In the world tastes...

Phoṭṭhabbā loke...

In the world tangibles...

Dhammā loke piyarūpaṃ sātārūpaṃ -

In the world thoughts are likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Cakkhaviññāṇaṃ loke...

In the world eye-consciousness...

Sotaviññāṇaṃ loke...

In the world ear-consciousness...

Ghānaviññāṇaṃ loke...

In the world nose-consciousness...

Jivhāviññāṇaṃ loke...

In the world tongue-consciousness...

Kāyaviññāṇaṃ loke...

In the world body-consciousness...

Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

In the world mind-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Cakkhusamphasso loke...

In the world eye-contact...

Sotasamphasso loke...

In the world ear-contact...

Ghānasamphasso loke...

In the world nose-contact...

Jivhāsamphasso loke...

In the world tongue-contact...

Kāyasamphasso loke...

In the world body-contact...

Manosamphasso loke piyarūpaṃ sātārūpaṃ -

In the world mind-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Cakkhusamphassajā vedanā loke...

In the world feeling born of eye-contact...

Sotasamphassajā vedanā loke...

In the world feeling born of ear-contact...

Ghānasamphassajā vedanā loke...

In the world feeling born of nose-contact...

Jivhāsamphassajā vedanā loke...

In the world feeling born of tongue-contact...

Kāyasamphassajā vedanā loke...

In the world feeling born of body-contact...

Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ -

In the world feeling born of mind-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rūpasaññā loke...

In the world perception of forms...

Saddasaññā loke...

In the world perception of sounds...

Gandhasaññā loke...

In the world perception of smells...

Rasasaññā loke...

In the world perception of tastes...

Phoṭṭhabbasaññā loke...

In the world perception of tangibles...

Dhammasaññā loke piyarūpaṃ sātarūpaṃ -

In the world perception of thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rūpasañcetanā loke...

In the world intention in regard to forms...

Saddasañcetanā loke...

In the world intention in regard to sounds is likeable and pleasing -

Gandhasañcetanā loke...

In the world intention in regard to smells...

Rasasañcetanā loke...

In the world intention in regard to tastes...

Phoṭṭhabbasañcetanā loke...

In the world intention in regard to tangibles...

Dhammasañcetanā loke piyarūpaṃ sātarūpaṃ -

In the world intention in regard to thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rūpataṇhā loke...

In the world craving for forms...

Saddataṇhā loke...

In the world craving for sounds...

Gandhataṇhā loke...

In the world craving for smells...

Rasataṇhā loke...

In the world craving for tastes...

Phoṭṭhabbataṇhā loke...

In the world craving for tangibles...

Dhammatañhā loke piyarūpaṃ sātarūpaṃ -

In the world craving for thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rūpavitakko loke...

In the world thinking about forms...

Saddavitakko loke...

In the world thinking about sounds...

Gandhavitakko loke...

In the world thinking about smells...

Rasavitakko loke...

In the world thinking about tastes...

Phoṭṭhabbavitakko loke...

In the world thinking about tangibles...

Dhammavitakko loke piyarūpaṃ sātarūpaṃ -

In the world thinking about thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rūpavicāro loke...

In the world an examination of forms...

Saddavicāro loke...

In the world an examination of sounds...

Gandhavicāro loke...

In the world an examination of smells...

Rasavicāro loke...

In the world an examination of tastes...

Phoṭṭhabbavicāro loke...

In the world an examination of tangibles...

Dhammavicāro loke piyarūpaṃ sātarūpaṃ -

In the world an examination of thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Idaṃ vuccati, bhikkhave, Dukkhasamudayaṃ Ariyasaccam.

This, monks, is called the Noble Truth of the Origination of Suffering.

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Six

Nirodhasaccaniddeso

The Explanation of the Truth of Cessation

Katamañ-ca, bhikkhave, Dukkhanirodham ariyasaccam?

And what, monks, is the Noble Truth of the Cessation of Suffering?

Yo tassā yeva taṇhāya asesavirāganirodho -

It is the complete fading away and cessation without remainder of that craving -

cāgo paṭinissaggo mutti anālayo.

liberation, letting go, release, and non-adherence.

Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati?

Now where, monks, is that craving when it is being abandoned (actually) abandoned?

Kattha nirujjhamānā nirujjhati?

When ceasing where does it cease?

Yaṃ loke piyarūpaṃ sātārūpaṃ -

In the world there is that which is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Kiñ-ca loke piyarūpaṃ sātārūpaṃ?

And in the world what is likeable and pleasing?

Cakkhu loke piyarūpaṃ sātārūpaṃ -

In the world the eye is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Sotaṃ loke...

In the world the ear...

Ghānaṃ loke...

In the world the nose...

Jivhā loke...

In the world the tongue...

Kāyo loke...

In the world the body...

Mano loke piyarūpaṃ sātārūpaṃ -

In this world the mind is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpā loke...

In this world forms...

Saddā loke...

In this world sounds...

Gandhā loke...

In the world smells...

Rasā loke...

In the world tastes...

Phoṭṭhabbā loke...

In the world tangibles...

Dhammā loke piyarūpaṃ sātārūpaṃ -

In the world thoughts are likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Cakkhaviññāṇaṃ loke...

In the world eye-consciousness...

Sotaviññāṇaṃ loke...

In the world ear-consciousness...

Ghānaviññāṇaṃ loke...

In the world nose-consciousness...

Jivhāviññāṇaṃ loke...

In the world tongue-consciousness...

Kāyaviññāṇaṃ loke...

In the world body-consciousness...

Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

In the world mind-consciousness is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Cakkhusamphasso loke...

In the world eye-contact...

Sotasamphasso loke...

In the world ear-contact...

Ghānasamphasso loke...

In the world nose-contact...

Jivhāsamphasso loke...

In the world tongue-contact...

Kāyasamphasso loke...

In the world body-contact...

Manosamphasso loke piyarūpaṃ sātārūpaṃ -

In the world mind-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Cakkhusamphassajā vedanā loke...

In the world feeling born of eye-contact...

Sotasamphassajā vedanā loke...

In the world feeling born of ear-contact...

Ghānasamphassajā vedanā loke...

In the world feeling born of nose-contact...

Jivhāsamphassajā vedanā loke...

In the world feeling born of tongue-contact...

Kāyasamphassajā vedanā loke...

In the world feeling born of body-contact...

Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ -

In the world feeling born of mind-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpasaññā loke...

In the world perception of forms...

Saddasaññā loke...

In the world perception of sounds...

Gandhasaññā loke...

In the world perception of smells...

Rasasaññā loke...

In the world perception of tastes...

Phoṭṭhabbasaññā loke...

In the world perception of tangibles...

Dhammasaññā loke piyarūpaṃ sātārūpaṃ -

In the world perception of thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpasañcetanā loke...

In the world intention in regard to forms...

Saddasañcetanā loke...

In the world intention in regard to sounds...

Gandhasañcetanā loke...

In the world intention in regard to smells...

Rasasañcetanā loke...

In the world intention in regard to tastes...

Phoṭṭhabbasañcetanā loke...

In the world intention in regard to tangibles...

Dhammasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpataṇhā loke...

In the world craving for forms...

Saddataṇhā loke...

In the world craving for sounds...

Gandhataṇhā loke...

In the world craving for smells...

Rasataṇhā loke...

In the world craving for tastes...

Phoṭṭhabbataṇhā loke...

In the world craving for tangibles...

Dhammataṇhā loke piyarūpaṃ sātārūpaṃ -

In the world craving for thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpavitakko loke...

In the world thinking about forms...

Saddavitakko loke...

In the world thinking about sounds...

Gandhavitakko loke...

In the world thinking about smells...

Rasavitakko loke...

In the world thinking about tastes...

Phoṭṭhabbavitakko loke...

In the world thinking about tangibles...

Dhammavitakko loke piyarūpaṃ sātarūpaṃ -

In the world thinking about thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpavicāro loke...

In the world an examination of forms...

Saddavicāro loke...

In the world an examination of sounds...

Gandhavicāro loke...

In the world an examination of smells...

Rasavicāro loke...

In the world an examination of tastes...

Phoṭṭhabbavicāro loke...

In the world an examination of tangibles...

Dhammavicāro loke piyarūpaṃ sātarūpaṃ -

In the world an examination of thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Idaṃ vuccati, bhikkhave, Dukkhanirodhaṃ Ariyasaccaṃ.

This, monks, is called the Noble Truth of the Cessation of Suffering.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Seven

Maggasaccaniddeso

The Explanation of the Truth of the Path

Katamañ-ca, bhikkhave, Dukkhanirodhagāminī Paṭipadā Ariyasaccaṃ?

Now what, monks, is the Noble Truth of the Practice Leading to the Cessation of Suffering?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ:

It is this noble path with eight factors, as follows:

sammādiṭṭhi, sammāsaṅkappo,

right view, right thought,

sammāvācā, sammākammanto, sammā-ājīvo,

right speech, right action, right livelihood

sammāvāyāmo, sammāsati, sammāsamādhi.

right endeavour, right mindfulness, right concentration.

Katamā ca, bhikkhave, sammādiṭṭhi?

Now what, monks, is right view?

Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ

That, monks, which is knowledge about suffering

dukkhasamudaye ñāṇaṃ

knowledge about the origination of suffering

dukkhanirodhe ñāṇaṃ

knowledge about the cessation of suffering

dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ.

knowledge about the practice leading to the cessation of suffering.

Ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

This, monks, is called right view.

Katamo ca, bhikkhave, sammāsaṅkappo?

Now what, monks, is right thought?

Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo.

The thought of renunciation, the thought of good-will, the thought of non-violence.

Ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

This, monks, is called right thought.

Katamā ca, bhikkhave, sammāvācā?

Now what, monks, is right speech?

Musāvādā veramaṇī

Refraining from false speech

pisuṇāya vācāya veramaṇī

refraining from malicious speech

pharusāya vācāya veramaṇī

refraining from rough speech

samphappalāpā veramaṇī.

refraining from frivolous talk.

Ayaṃ vuccati, bhikkhave, sammāvācā.

This, monks, is called right speech.

Katamo ca, bhikkhave, sammākammanto?

Now what, monks, is right action?

Pāṇātipātā veramaṇī

Refraining from killing living creatures

adinnādānā veramaṇī

refraining from taking what has not been given

kāmesu micchācārā veramaṇī.

refraining from sexual misconduct.

Ayaṃ vuccati, bhikkhave, sammākammanto.

This, monks, is called right action.

Katamo ca, bhikkhave, sammā-ājīvo?

Now what, monks, is right livelihood?

Idha, bhikkhave, ariyasāvako micchā-ājīvaṃ pahāya,

Here, monks, a noble disciple, having abandoned a wrong way of livelihood,

sammā-ājīvena jīvitam kappeti.

makes his living by a right way of livelihood.

Ayaṃ vuccati, bhikkhave, sammā-ājīvo.

This, monks, is called right livelihood.

Katamo ca, bhikkhave, sammāvāyāmo?

Now what, monks, is right endeavour?

Idha, bhikkhave, bhikkhu

° Here, monks, a monk

anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ

regarding bad and unwholesome thoughts that have not yet arisen

anuppādāya chandaṃ janeti,

generates desire for their non-arising,

vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ

Regarding bad and unwholesome thoughts that have already arisen

pahānāya chandaṃ janeti,

he generates desire for their abandonment,

vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti,

He generates desire for the arising of wholesome thoughts that have not yet arisen,

vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā, asammosāya,

° Regarding wholesome thoughts that have arisen he generates desire for their endurance, persistence,

bhiyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janeti,

multiplication, extension, development, and fulfilment,

vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Ayaṃ vuccati, bhikkhave, sammāvāyāmo.

This, monks, is called right endeavour.

Katamā ca, bhikkhave, sammāsati?

Now what, monks, is right mindfulness?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati,

Here, monks, a monk dwells contemplating (the nature of) the body in the body,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,

He dwells contemplating (the nature of) feelings in feelings,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassam.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Citte cittānupassī viharati,

He dwells contemplating (the nature of) the mind in the mind,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassam.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,

He dwells contemplating (the nature of) things in (various) things,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassam.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Ayaṃ vuccati, bhikkhave, sammāsati.

This, monks, is called right mindfulness.

Katamo ca, bhikkhave, sammāsamādhi?

Now what, monks, is right concentration?

Idha, bhikkhave, bhikkhu vivicceva kāmehi,

Here, monks, a monk, quite secluded from sense desires,

vivicca akusalehi dhammehi,

secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and joy born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati.

dwells having attained the first absorption.

Vitakkavicārānaṃ vūpasamā,

With the calming down of thinking and reflection,

ajjhataṃ sampasādanaṃ, cetaso ekodibhāvaṃ,

with internal clarity, and one-pointedness of mind,

avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ,

being without thinking, without reflection, having the happiness and joy born of concentration,

dutiyaṃ jhānaṃ upasampajja viharati.

he dwells having attained the second absorption.

Pītiyā ca virāgā upekkhako ca viharati,

With the fading away of joy he dwells equanimous,

sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedeti,

mindful, fully aware, experiencing happiness through the body,

yan-taṃ Ariyā ācikkhanti: “Upekkhako satimā sukhavihārī” ti,

about which the Noble Ones declare: “He dwells pleasantly, mindful, and equanimous,”

tatiyaṃ jhānaṃ upasampajja viharati.

he dwells having attained the third absorption.

Sukhassa ca pahānā, dukkhassa ca pahānā,

Having abandoned pleasure, abandoned pain,

pubbeva somanassadomanassānaṃ atthaṅgamā,

and with the previous passing away of mental happiness and sorrow,

adukkhamasukhaṃ, upekkhāsatipārisuddhiṃ,

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

catutthaṃ jhānaṃ upasampajja viharati.

he dwells having attained the fourth absorption.

Ayaṃ vuccati, bhikkhave, sammāsamādhi.

This, monks, is called right concentration.

Idaṃ vuccati, bhikkhave, Dukkhanirodhagāminī paṭipadā Ariyasaccaṃ.

This, monks, is called the Noble Truth of the Practice Leading to the Cessation of Suffering.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhatabahiddhā vā dhammesu dhammānupassī viharati,

or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,

or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there are these (various) things” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,

just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.

and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

Catūsu Ariyasaccesu.

in the Four Noble Truths.

Saccapabbam Niṭṭhitam

The Section about the Truths is Finished

Dhammānupassanā Niṭṭhitā

Contemplation of (the Nature of) Things is Finished

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattavassāni,

Whoever, monks, should develop these four ways of attending to mindfulness in this way for seven years,

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected:

diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, sattavassāni,

Let alone seven years, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya chavassāni...

whoever should develop these four ways of attending to mindfulness in this way for six years...

pañcavassāni...

for five years...

cattārivassāni...

for four years...

tīnivassāni...

for three years...

dvevassāni...

for two years...

ekam vassam...

for one year...

Tiṭṭhatu, bhikkhave, ekaṃ vassaṃ,

Let alone one year, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattamāsāni
whoever should develop these four ways of attending to mindfulness in this way for seven months

tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, sattamāsāni,

Let alone seven months, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya chaṃmāsāni...
whoever should develop these four ways of attending to mindfulness in this way for six months...

pañcamāsāni...

for five months...

cattārimāsāni...

for four months...

tīṇimāsāni...

for three months...

dvemāsāni...

for two months...

ekaṃ māsaṃ...

for one month...

aḍḍhamāsāni...

for half a month...

Tiṭṭhatu, bhikkhave, aḍḍhamāso,

Let alone half a month, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ
whoever should develop these four ways of attending to mindfulness in this way for seven days

tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Ekāyano ayam, bhikkhave, maggo sattānaṃ visuddhiyā,

This is a one-way path, monks, for the purification of beings,

sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya,

for the overcoming of grief and lamentation, for the extinction of pain and sorrow,

ñāyassa adhigamāya, nibbānassa sacchikiriyāya,

for attaining the right way, for the direct realisation of Nibbāna,

yad-idam cattāro satipaṭṭhānā ti.

that is to say, the four ways of attending to mindfulness.

Iti yaṃ taṃ vuttaṃ, idam-etam paṭicca vuttan”-ti.

Thus, whatever was said, it is for this reason it was said.”

Idam-avoca Bhagavā,

The Gracious One said this,

attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

and those monks were uplifted and greatly rejoiced in what was said by the Gracious One.

Mahāsatipaṭṭhānasuttaṃ Niṭṭhitaṃ

The Long Discourse about the Ways of Attending to Mindfulness is Finished

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Evening Extra Chants, Paṭiccasamuppādavibhaṅgo

The Analysis of Conditional Origination

Suttantabhājanīyam

The Section Derived from the Discourses

Avijjāpaccayā saṅkhārā,

With ignorance as condition there are (volitional) processes,

saṅkhārapaccayā viññāṇam,

with (volitional) processes as condition: consciousness,

viññāṇapaccayā nāmarūpaṃ,

with consciousness as condition: mind and bodily form,

nāmarūpapaccayā saḷāyatanam,

with mind and bodily form as condition: the six sense spheres,

saḷāyatanapaccayā phasso,

with the six sense spheres as condition: contact,

phassapaccayā vedanā,

with contact as condition: feeling,

vedanāpaccayā taṇhā,

with feeling as condition: craving,

taṇhāpaccayā upādānam,

with craving as condition: attachment,

upādānapaccayā bhavo,

with attachment as condition: continuation,

bhavapaccayā jāti,

with continuation as condition: birth,

jātipaccayā jarāmaṇam,

with birth as condition: ageing, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,

grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti.

and so there is an origination of this whole mass of suffering.

[01: Avijjāniddeso]
[Definition of Ignorance]

Tattha katamā ‘avijjā?’

Herein, what is ‘ignorance?’

Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ,
Not knowing suffering, not knowing the origination of suffering,

dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ.
not knowing the cessation of suffering, not knowing the path leading to the cessation of suffering.

Ayaṃ vuccati ‘avijjā.’

This, is called ‘ignorance.’

[02: Saṅkhāraniddeso]
[Definition of (Volitional) Processes]

Tattha katame ‘avijjāpaccayā saṅkhārā?’

Herein, what is ‘with ignorance as condition there are (volitional) processes?’

Puññābhisāṅkhāro, apuññābhisāṅkhāro, āneñjābhisāṅkhāro,
(There is) a meritorious (volitional) process, a demeritorious (volitional) process, an imperturbable (volitional) process,

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.
a (volitional) process expressed by way of the body, a (volitional) process expressed by way of speech, a (volitional) process expressed by way of the mind.

Tattha katamo puññābhisāṅkhāro?

Herein, what is a meritorious (volitional) process?

Kusalā cetanā kāmāvacarā rūpāvacarā,
(There are) wholesome intentions in the sense-world sphere, in the form-world sphere,

dānamayā sīlamayā bhāvanāmayā,
consisting of generosity, consisting of morality, consisting of meditation,

ayaṃ vuccati ‘puññābhisāṅkhāro’.
this is said to be a meritorious (volitional) process.

Tattha katamo apuññābhisāṅkhāro?

Herein, what is a demeritorious (volitional) process?

Akusalā cetanā kāmāvacarā,
(There are) unwholesome intentions in the sense-world sphere,

ayaṃ vuccati apuññābhisāṅkhāro.
this is said to be a demeritorious (volitional) process.

Tattha katamo āneñjābhisāṅkhāro?

Herein, what is an imperturbable (volitional) process?

Kusalā cetanā arūpāvacarā

(There are) wholesome intentions in the formless-world sphere,

ayaṃ vuccati āneñjābhisāṅkhāro.

this is said to be an imperturbable (volitional) process.

Tattha katamo kāyasaṅkhāro?

Herein, what is a (volitional) process expressed by way of the body?

Kāyasañcetanā, kāyasaṅkhāro.

(There is) an intention expressed by way of the body, a (volitional) process expressed by way of the body.

Vacīsañcetanā, vacīsaṅkhāro.

(There is) an intention expressed by way of speech, a (volitional) process expressed by way of speech.

Manosañcetanā cittasaṅkhāro.

(There is) an intention expressed by way of the mind, a (volitional) process expressed by way of the mind.

Ime vuccanti ‘avijjāpaccayā saṅkhārā.’

This is said to be ‘with ignorance as condition there are (volitional) processes.’

[03: Viññāṇaniddeso]

[Definition of Consciousness]

Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’

Herein, what is ‘with (volitional) processes as condition: consciousness?’

Cakkhaviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ,

(There is) eye-consciousness, ear-consciousness, nose-consciousness,

jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.

tongue-consciousness, body-consciousness, mind-consciousness.

Idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’

This is said to be ‘with (volitional) processes as condition: consciousness.’

[04: Nāmarūpaniddeso]
[Definition of Mind and Bodily Form]

Tattha katamaṃ ‘viññāṇapaccayā nāmarūpaṃ?’

Herein, what is ‘with consciousness as condition: mind and bodily form?’

Atthi nāmaṃ, atthi rūpaṃ.

There is mind, there is bodily form.

Tattha katamaṃ ‘nāmaṃ?’

Herein, what is ‘mind?’

Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

Idaṃ vuccati ‘nāmaṃ.’

this is said to be ‘mind.’

Tattha katamaṃ ‘rūpaṃ?’

Herein, what is ‘bodily form?’

Cattāro mahābhūtā, catunnañ-ca mahābhūtānaṃ upādāya rūpaṃ,

(There are) the four great entities, and the bodily form attached to the four great entities,

idaṃ vuccati ‘rūpaṃ.’

this is said to be ‘bodily form.’

Iti idaṃ-ca nāmaṃ, idaṃ-ca rūpaṃ.

Thus, this is mind and this is bodily form.

Idaṃ vuccati ‘viññāṇapaccayā nāmarūpaṃ.’

This is said to be ‘with consciousness as condition: mind and bodily form.’

[05: Saḷāyatanaṇḍeso]
[Definition of the Six Sense Spheres]

Tattha katamaṃ ‘nāmarūpapaccayā saḷāyatanaṃ?’

Herein, what is ‘with mind and bodily form as condition: the six sense spheres?’

Cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ,

(There is the) eye sense sphere, ear sense sphere, nose sense sphere,

jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ.

tongue sense sphere, body sense sphere, mind sense sphere.

Idaṃ vuccati ‘nāmarūpapaccayā saḷāyatanaṃ.’

This is said to be ‘with mind and bodily form as condition: the six sense spheres.’

[06: Phassaniddeso]

[Definition of Contact]

Tattha katamo ‘saḷāyatanapaccayā phasso?’

Herein, what is ‘with the six sense spheres as condition: contact?’

Cakkhusamphasso sotasamphasso ghānasamphasso

(There is) eye-contact, ear-contact, nose-contact,

jivhāsamphasso kāyasamphasso manosamphasso.

tongue-contact, body-contact, mind-contact.

Ayaṃ vuccati ‘saḷāyatanapaccayā phasso.’

This is said to be ‘with the six sense spheres as condition: contact.’

[07: Vedanāniddeso]

[Definition of Feeling]

Tattha katamā ‘phassapaccayā vedanā?’

Herein, what is ‘with contact as condition: feeling?’

Cakkhusamphassajā vedanā, sotasamphassajā vedanā,

(There is) feeling arising from eye-contact, feeling arising from ear-contact,

ghānasamphassajā vedanā, jivhāsamphassajā vedanā,

feeling arising from nose-contact, feeling arising from tongue-contact,

kāyasamphassajā vedanā, manosamphassajā vedanā.

feeling arising from body-contact, feeling arising from mind-contact.

Ayaṃ vuccati ‘phassapaccayā vedanā.’

This is said to be ‘with contact as condition: feeling.’

[08: Taṇhāniddeso]

[Definition of Craving]

Tattha katamā vedanāpaccayā taṇhā?

Herein, what is ‘with feeling as condition: craving?’

Rūpataṇhā, saddataṇhā,

(There is) craving for forms, craving for sounds,

gandhataṇhā, rasataṇhā,

craving for smells, craving for tastes,

phoṭṭhabbataṇhā, dhammataṇhā.

craving for tangibles, craving for thoughts.

Ayaṃ vuccati ‘vedanāpaccayā taṇhā.’

This is said to be ‘with feeling as condition: craving.’

[09: Upādānaniddeso]
[Definition of Attachment]

Tattha katamaṃ taṇhāpaccayā upādānaṃ?

Herein, what is ‘with craving as condition: attachment?’

Kāmupādānaṃ, diṭṭhupādānaṃ,

(There is) attachment to sense pleasures, attachment to views,

sīlabbatupādānaṃ, attavādupādānaṃ

attachment to virtue and practice, attachment to self-theories.

Idaṃ vuccati ‘taṇhāpaccayā upādānaṃ.’

This is said to be ‘with craving as condition: continuation.’

[10: Bhavaniddeso]
[Definition of Continuation]

Tattha katamo ‘upādānapaccayā bhavo?’

Herein, what is ‘with attachment as condition: continuation?’

Bhavo duvidhena: atthi kammabhavo, atthi upapattibhavo.

Continuation is two-fold: there is continuation through (intentional) deeds, there is continuation through rebirth.

Tattha katamo ‘kammabhavo?’

Herein, what is ‘continuation through (intentional) deeds?’

Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro.

(There is) a meritorious (volitional) process, a demeritorious (volitional) process, an imperturbable (volitional) process.

Ayaṃ vuccati ‘kammabhavo.’

This is said to be ‘continuation through (intentional) deeds.’

Sabbam-pi bhavagāmikammaṃ kammabhavo.

All (intentional) deeds leading to continuation is continuation from (intentional) deeds.

Tattha katamo ‘upapattibhavo?’

Herein, what is ‘continuation through rebirth?’

Kāmabhavo, rūpabhavo, arūpabhavo,

(There is) continuation in the sense-world spheres, continuation in the form-world spheres, continuation in the formless-world spheres,

saññābhavo, asaññābhavo, nevasaññānāsaññābhavo,

continuation with perception, continuation without perception, continuation with neither-perception-nor-non-perception,

ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo.

continuation with one constituent, continuation with four constituents, continuation with five constituents.

Ayaṃ vuccati ‘upapattibhavo.’

This is said to be ‘continuation through rebirth.’

Iti ayañ-ca kammabhavo, ayañ-ca upapattibhavo.

Thus, this is continuation through (intentional) deeds, this is continuation through rebirth.

Ayaṃ vuccati ‘upādānapaccayā bhavo.’

This is said to be ‘with attachment as condition: continuation.’

[11: Jātiniddeso]

[Definition of Birth]

Tattha katamā ‘bhavapaccayā jāti?’

Herein, what is ‘with continuation as condition: birth?’

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jāti sañjāti okkanti abhinibbatti,

(there is) birth, being born, appearing, arising, turning up,

khandhānam pātubhāvo, āyatanānam paṭilābho.

the manifestation of the constituents (of mind and bodily form), the acquisition of the sense spheres.

Ayaṃ vuccati ‘bhavapaccayā jāti.’

This is said to be ‘with continuation as condition: birth.’

[12: Jarāmarañaniddeso]

[Definition of Ageing and Death]

Tattha katamaṃ ‘jātipaccayā jarāmarañam?’

Herein, what is ‘with birth as condition: ageing, death?’

Atthi jarā, atthi marañam.

There is ageing, there is death.

Tattha katamā ‘jarā?’

Herein, what is ‘ageing?’

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā,

(there is) broken teeth, greying hair, and wrinkled skin,

āyuno saṃhāni indriyānam paripāko.

the dwindling away of the life span, the decay of the sense faculties.

ayaṃ vuccati ‘jarā.’

this is said to be ‘ageing.’

Tattha katamaṃ ‘maraṇaṃ?’

Herein, what is ‘death?’

Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā

For the various beings in the various classes of beings

cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā,

there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time,

khandhānaṃ bhedo kaḷavarassa nikkhepo,

the break up of the constituents (of mind and bodily form), the throwing off of the body,

jīvitindriyassupacchedo:

a cutting off of the life-faculty:

idaṃ vuccati ‘maraṇaṃ.’

this is called ‘death.’

Iti ayañ-ca jarā idañ-ca maraṇaṃ.

Thus, this is ageing and this is death.

Idaṃ vuccati ‘jātipaccayā jarāmarāṇaṃ.’

This is said to be ‘with birth as condition: ageing, death.’

[12a: Sokaṇiddeso]

[Definition of Grief]

Tattha katamo ‘soko?’

Herein, what is ‘Grief?’

Ñātibyaśanena vā phuṭṭhaśsa, bhogabyaśanena vā phuṭṭhaśsa,

To one touched by misfortune regarding relatives, to one touched by misfortune regarding wealth,

rogabyaśanena vā phuṭṭhaśsa, sīlabyaśanena vā phuṭṭhaśsa,

to one touched by misfortune regarding health, to one touched by misfortune regarding (loss of) morality,

diṭṭhibyaśanena vā phuṭṭhaśsa,

to one touched by misfortune regarding his views,

aññataraññatarena byaśanena samannāgataśsa,

for he who has some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhaśsa,

who is touched by some sort of painful thing or another,

soko socanā socitattaṃ antosoko antopariśoko,

there is grief, grieving, the state of grieving, inner grief, great inner grief,

cetaso parijjhāyanā domanassam̐ sokasallam̐.

his mind is sorrowful, being pierced with the dart of grief.

Ayam̐ vuccati ‘soko.’

This is said to be ‘grief.’

[12b: Paridevaniddeso]

[Definition of Lamentation]

Tattha katamo ‘paridevo?’

Herein, what is ‘lamentation?’

Ñātibyanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa,

To one touched by misfortune regarding relatives, to one touched by misfortune regarding wealth,

rogabyasanena vā phuṭṭhassa, sīlabyanena vā phuṭṭhassa,

to one touched by misfortune regarding health, to one touched by misfortune regarding (loss of) morality,

diṭṭhibyanena vā phuṭṭhassa,

to one touched by misfortune regarding his views,

aññataraññatarena byasanena samannāgatassa,

for he who has some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of painful thing or another,

ādevo paridevo ādevanā paridevanā ādevitattam̐ paridevitattam̐,

there are laments, great laments, lamenting, great lamenting, the state of lamenting, the state of great lamentation,

vācā palāpo vippalāpo lālappo lālappanā lālappitattam̐.

words of wailing, great wailing, moaning, great moaning, the state of moaning.

Ayam̐ vuccati ‘paridevo.’

This is said to be ‘lamentation.’

[12c: Dukkhaniddeso]

[Definition of Pain]

Tattha katamaṃ ‘dukkhaṃ?’

Herein, what is ‘pain?’

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ,

That which is bodily pain, bodily disagreeableness,

kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ,

pain arising from contact with the body, disagreeable feeling,

kāyasamphassajā asātā dukkhā vedanā.

pain and painful feeling that is born in the body.

Idaṃ vuccati ‘dukkhaṃ.’

This is said to be ‘pain.’

[12d: Domanassaniddeso]

[Definition of Sorrow]

Tattha katamaṃ ‘domanassaṃ?’

Herein, what is ‘sorrow?’

Yaṃ cetasikaṃ asātaṃ, cetasikaṃ dukkhaṃ,

That which is mental pain, mental disagreeableness,

cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ,

pain arising from contact with the mind, disagreeable feeling,

cetosamphassajā asātā dukkhā vedanā.

pain and painful feeling that is born in the mind.

Idaṃ vuccati ‘domanassaṃ.’

This is said to be ‘sorrow.’

[12e: Upāyāsaniddeso]

[Definition of Despair]

Tattha katamo ‘upāyāso?’

Herein, what is ‘despair?’

Ñātibyaśanena vā phuṭṭhaśsa, bhogabyaśanena vā phuṭṭhaśsa,

To one touched by misfortune regarding relatives, to one touched by misfortune regarding wealth,

rogabyaśanena vā phuṭṭhaśsa, sīlabyaśanena vā phuṭṭhaśsa,

to one touched by misfortune regarding health, to one touched by misfortune regarding (loss of) morality,

diṭṭhibyasanena vā phuṭṭhassa,

to one touched by misfortune regarding his views,

aññataraññatarena byasanena samannāgatassa,

for he who has some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of painful thing or another,

āyāso upāyāso āyāsittam upāyāsittam.

there is desponding, despairing, the state of despondency, the state of despair.

Ayam vuccati ‘upāyāso.’

This is said to be ‘despair.’

Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti,

So there is an origination of this whole mass of suffering,

evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,

and so there is an association with this whole mass of suffering,

samāgamo hoti, samodhānam hoti, pātubhāvo hoti.

a meeting with it, a connection with it, a manifestation of it.

Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti

This is said to be ‘the origination of this whole mass of suffering’

Evening Extra Chants, Dhammacakkappavattanasuttam

The Discourse that Set the Dhamma Wheel Rolling

Ekam samayam Bhagavā Bārāṇasiyam viharati Isipatane Migadāye.

At that time the Gracious One was living near Bārāṇasī, at the Deer Park in Isipatana.

Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Then the Gracious One addressed the group-of-five monks, saying:

“Dveme bhikkhave antā pabbajitena na sevitabbā,

“There are these two extremes, monks, that one who has gone forth ought not to associate with,

katame dve?

which two?

yo cāyam: kāmesu kāmasukhallikānuyogo,

which is this: devotion and clinging to the pleasure in sense pleasures,

hīno, gammo, pothujjaniko, anariyo, anatthasamhito;

which is low, vulgar, worldly, ignoble, and not connected with the goal;

yo cāyam: attakilamathānuyogo,

and this: devotion to self-mortification,

dukkho, anariyo, anatthasamhito.

which is painful, ignoble, and not connected with the goal.

Ete kho bhikkhave ubho ante anupagamma, majjhimā paṭipadā

Not having approached either of these two extremes, monks, the middle practice

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya samvattati.

and which leads to peace, deep knowledge, Complete Awakening, and Emancipation.

Katamā ca sā bhikkhave majjhimā paṭipadā,

Now what is this middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

that was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya samvattati?

and which leads to peace, deep knowledge, Complete Awakening, and Emancipation?

Ayam-eva Ariyo Aṭṭhaṅgiko Maggo, seyyathīdam:

It is this Eightfold Noble Path, as follows:

sammādiṭṭhi, sammāsaṅkappo,

right view, right thought,

sammāvācā, sammākammanto, sammā-ājīvo,

right speech, right action, right livelihood

sammāvāyāmo, sammāsati, sammāsamādhi.

right endeavour, right mindfulness, right concentration.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā,

This is the middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

that was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya samvattati.

and which leads to peace, deep knowledge, Complete Awakening, and Emancipation.

Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ:

Now this, monks, is the noble truth of suffering:

jāti pi dukkhā

birth is suffering

jarā pi dukkhā

also old age is suffering

byādhi pi dukkho

also sickness is suffering

maraṇam-pi dukkhaṃ

also death is suffering

appiyehi sampayogo dukkho

being joined to what is not dear is suffering

piyehi vippayogo dukkho

being separated from what is dear is suffering

yam-picchaṃ na labhati tam-pi dukkhaṃ

also not to obtain what one longs for is suffering

saṅkhittena pañcupādānakkhandhā dukkhā.

in brief, the five constituent parts (of mind and body) that provide fuel for attachment are suffering.

Idam kho pana bhikkhave dukkhasamudayam ariyasaccam:

Now this, monks, is the noble truth of the arising of suffering:

yā yam taṇhā ponobbhavikā,

it is that craving which leads to continuation in existence,

nandirāgasahagatā, tatratatrābhinandinī, seyyathidam:

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmatañhā

craving for sense pleasures

bhavataṇhā

craving for continuation

vibhavataṇhā.

craving for discontinuation.

Idam kho pana bhikkhave dukkhanirodham ariyasaccam:

Now this, monks, is the noble truth of the cessation of suffering:

yo tassā yeva taṇhāya asesavirāganirodho -

it is the complete fading away and cessation without remainder of that craving -

cāgo, paṭinissaggo, mutti, anālayo.

liberation, letting go, release, and non-adherence.

Idam kho pana bhikkhave,

Now this, monks,

dukkhanirodhagāminī paṭipadā ariyasaccam,

is the noble truth of the practice leading to the end of suffering,

ayam-eva Ariyo Aṭṭhaṅgiko Maggo, seyyathīdam:

it is this Eightfold Noble Path, as follows:

sammādiṭṭhi, sammāsaṅkappo,

right view, right thought,

sammāvācā, sammākammanto, sammā-ājīvo,

right speech, right action, right livelihood

sammāvāyāmo, sammāsati, sammāsamādhi.

right endeavour, right mindfulness, right concentration.

“Idam dukkham ariyasaccam”-ti -

“This is the noble truth of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

Tam kho pan’ “idam dukkham ariyasaccam” pariññeyyan-ti -

Now that to which “this is the noble truth of suffering” refers (i.e. suffering itself) ought to be fully known

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

Tam kho pan’ “idam dukkham ariyasaccam” pariññātan-ti -

Now that to which “this is the noble truth of suffering” refers has been fully known -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

“Idam dukkhasamudayam ariyasaccam”-ti -

“This is the noble truth of the arising of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

Tam kho pan' "idam dukkhasamudayam ariyasaccam" pahatabban-ti -

Now that to which "this is the noble truth of the arising of suffering" refers (i.e. craving) ought to be given up -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapadi, nāṇam udapadi, paññā udapadi,

vision arose, knowledge arose, wisdom arose,

vijjā udapadi, āloko udapadi.

understanding arose, light arose.

Tam kho pan' "idam dukkhasamudayam ariyasaccam" pahinan-ti -

Now that to which "this is the noble truth of the arising of suffering" refers has been given up,

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapadi, nāṇam udapadi, paññā udapadi,

vision arose, knowledge arose, wisdom arose,

vijjā udapadi, āloko udapadi.

understanding arose, light arose.

"Idam dukkhanirodham ariyasaccam"-ti -

"This is the noble truth of the cessation of suffering" -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapadi, nāṇam udapadi, paññā udapadi,

vision arose, knowledge arose, wisdom arose,

vijjā udapadi, āloko udapadi.

understanding arose, light arose.

Tam kho pan' "idam dukkhanirodham ariyasaccam" sacchikātabban-ti -

Now that to which "this is the noble truth of the cessation of suffering" refers (i.e. Emancipation) ought to be experienced -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapadi, nāṇam udapadi, paññā udapadi,

vision arose, knowledge arose, wisdom arose,

vijjā udapadi, āloko udapadi.

understanding arose, light arose.

Tam kho pan' "idam dukkhanirodham ariyasaccam" sacchikatan-ti -

Now that to which "this is the noble truth of the cessation of suffering" refers has been experienced -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapadi, nāṇam udapadi, paññā udapadi,

vision arose, knowledge arose, wisdom arose,

vijjā udapadi, āloko udapadi.

understanding arose, light arose.

"Idam dukkhanirodhagāminī paṭipadā ariyasaccan"-ti -

"This is the noble truth of the practice going to the cessation of suffering" -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapadi, nāṇam udapadi, paññā udapadi,

vision arose, knowledge arose, wisdom arose,

vijjā udapadi, āloko udapadi.

understanding arose, light arose.

Tam kho pan' "idam dukkhanirodhagāminī paṭipadā ariyasaccam"

Now that to which "this is the noble truth of the practice leading to the end of suffering" refers (i.e. the practice itself)

bhāvetabban-ti -

ought to be developed -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapadi, nāṇam udapadi, paññā udapadi,

vision arose, knowledge arose, wisdom arose,

vijjā udapadi, āloko udapadi.

understanding arose, light arose.

Tam kho pan' "idam dukkhanirodhagāminī paṭipadā ariyasaccam"

Now that to which "this is the noble truth of the practice leading to the end of suffering" refers

bhāvitan-ti -

has been developed -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

Yāva kīvañ-ca me bhikkhave imesu catūsu ariyasaccesu

For as long as to me, monks, in regard to these four noble truths

- evaṃ tiparivaṭṭam dvādasākāram -

- turned like this, in three ways, twelvefold -

yathābhūtam ñāṇadassanam na suvisuddham ahosi,

knowledge and insight as it really is was not quite clear,

neva tāvāham bhikkhave sadevake loke Samārake Sabrahmake,

for that long, monks, I did not declare to the world with its gods, Māra, and Brahmā,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,

to this generation, with its ascetics and brāhmaṇas, princes and men,

anuttaram sammāsambodhim abhisambuddho paccaññāsim.

that I was fully awakened with unsurpassed complete awakening.

Yato ca kho me bhikkhave imesu catūsu ariyasaccesu

But when to me, monks, in regard to these four noble truths

- evaṃ tiparivaṭṭam dvādasākāram -

- turned like this, in three ways, twelvefold -

yathābhūtam ñāṇadassanam suvisuddham ahosi,

knowledge and insight as it really is was quite clear

athāham bhikkhave sadevake loke Samārake Sabrahmake,

then, monks, I did declare to the world with its gods, Māra, and Brahmā,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,

to this generation, with its ascetics and brāhmaṇas, princes and men,

anuttaram sammāsambodhim abhisambuddho paccaññāsim.

that I was fully awakened with unsurpassed complete awakening.

Ñāṇañ-ca pana me dassanam udapādi:

To me knowledge and insight arose:

“Akuppā me vimutti

“Sure is my liberation

ayam-antimā jāti

this is my last birth

natthi dāni punabbhavo” ti.

now there is no continuation of existence.”

Idam-avoca Bhagavā,
The Gracious One said this,

attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.
and the group-of-five monks were uplifted and greatly rejoiced in what was said by the Gracious One.

Imasmiñ-ca pana veyyākaraṇasmim bhaññamāne, āyasmato Koṇḍañña
Moreover, as this sermon was being given, to the venerable Koṇḍañña

virajaṃ, vītamalaṃ, Dhammacakkhuṃ udapādi:
the dust-free, stainless, Vision-of-the-Dhamma arose:

“Yaṃ kiñci samudayadhammaṃ,
“Whatever has the nature of arising,

sabban-taṃ nirodhadhammaṃ”-ti.
all that has the nature of ceasing.”

Pavattite ca pana Bhagavatā Dhammacakke
Now when the Dhamma Wheel was set rolling by the Gracious One

Bhummā devā saddam-anussāvesuṃ:
the Earth gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
° “Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
the unsurpassed Dhamma Wheel has been set rolling by the Gracious One,

appativattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Bhummānaṃ devānaṃ saddaṃ sutvā
Having heard the cry of the Earth gods

Cātumahārājikā devā saddam-anussāvesuṃ:
the gods called the Four Great Kings let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
° “Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
the unsurpassed Dhamma Wheel has been set rolling by the Gracious One,

appativattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the gods called the Four Great Kings

Tāvatiṃsā devā...

the Tāvatiṃsa gods...

Yāmā devā...

the Yāma gods...

Tusitā devā...

the Tusita gods...

Nimmānaratī devā...

the Nimmānaratī gods...

Paranimmitavasavattī devā...

the Paranimmitavasavattī gods...

Brahmakāyikā devā saddam-anussāvesuṃ:

the Brahmakāyika gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

^o “Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

the unsurpassed Dhamma Wheel has been set rolling by the Gracious One,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or a brāhmaṇa

devena vā Mārena vā Brahmūnā vā kenaci vā lokasmin”-ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Iti ha tena khaṇena, tena layena, tena muhuttana,

Thus at that moment, at that instant, at that second,

yāva Brahmālokā saddo abbhuggacchi,

that cry reached as far as the Brahmā worlds,

ayañ-ca dasasahasilokadhātu saṅkampi, sampakampi, sampavedhi,

and this ten-thousand world-element moved, wavered, and shook,

appamāṇo ca uḷāro obhāso loke pātur-ahosi,

and great and measureless light became manifest in the world,

atikkamma devānaṃ devānubhāvan-ti.

transcending the godly power of the gods.

Atha kho Bhagavā imaṃ udānaṃ udānesi:

Then the Gracious One uttered this inspired utterance:

“Aññāsi vata bho Koṇḍañña,
“Koṇḍañña surely knows,

aññāsi vata bho Koṇḍañña” ti.
Koṇḍañña surely knows.”

Iti hidam āyasmato Koṇḍaññassa

Thus to the venerable Koṇḍañña

Aññāsi Koṇḍañño tveva nāmaṃ ahosi.

came the name Aññāsi Koṇḍañña (Koṇḍañña, he-who-knows).

Atha kho āyasmā Aññāsi Koṇḍañño diṭṭhadhammo pattadhammo,

Then the venerable Aññāsi Koṇḍañña, having seen the Dhamma, attained the Dhamma,

viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho,
understood the Dhamma, penetrated the Dhamma, crossed over uncertainty, being without doubts,

vesārajjapatto aparappaccayo Satthusāsane

having attained full confidence, having become independent of others in the Teacher’s teaching,

Bhagavantam etad-avoca:

said this to the Gracious One:

“Labheyāhaṃ Bhante Bhagavato santike pabbajjāṃ

“May I receive the going-forth, venerable Sir, in the presence of the Gracious One,

labheyyaṃ upasampadan.”-ti

may I receive the full ordination.”

“Ehi bhikkhū” ti Bhagavā avoca “svākkhāto Dhammo,

“Come, monk,” said the Gracious One, “the Dhamma has been well-proclaimed,

cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti

live the spiritual life for the complete ending of suffering.”

Sā va tassa āyasmato upasampadā ahosī ti.

That was this the venerable one’s full ordination.

Evening Extra Chants, Anattalakkhaṇasuttaṃ

The Discourse on the Characteristic of Non-Self

Ekam̐ समयam̐ Bhagavā Bārāṇasiyam̐ viharati Isipatane Migadāye.

At that time the Gracious One was living near Bārāṇasī, at the Deer Park in Isipatana.

Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Then the Gracious One addressed the group-of-five monks, saying:

‘Bhikkhavo!’ ti, ‘Bhadante!’ ti te bhikkhū Bhagavato paccassosum̐,

‘Monks!’, ‘Reverend Sir!’ those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

‘Rūpaṃ bhikkhave Anattā,

‘Bodily form, monks, is not Self,

rūpañ-ca hidam̐ bhikkhave Attā abhavissa,

for if this bodily form, monks, were Self,

na-y-idam̐ rūpaṃ ābādhāya samvatteyya, labbhettha ca rūpe:

this bodily form would not lead to affliction, and regarding bodily form it might be possible (to say):

‘Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī.’ ti

‘Let my bodily form be thus, let my bodily form be not thus.’

Yasmā ca kho bhikkhave rūpaṃ Anattā,

But because bodily form, monks, is not Self,

tasmā rūpaṃ ābādhāya samvattati, na ca labbhati rūpe:

therefore bodily form does lead to affliction, and regarding bodily form it is not possible (to say):

‘Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī.’ ti

‘Let my bodily form be thus, let my bodily form be not thus.’

Vedanā Anattā,

Feeling is not Self,

vedanā ca hidam̐ bhikkhave Attā abhavissa,

for if this feeling, monks, were Self,

na-y-idam̐ vedanā ābādhāya samvatteyya, labbhettha ca vedanāya:

this feeling would not lead to affliction, and regarding feeling it might be possible (to say):

‘Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī.’ ti

‘Let my feeling be thus, let my feeling be not thus.’

Yasmā ca kho bhikkhave vedanā Anattā,

But because feeling, monks, is not Self,

tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya:

therefore feeling does lead to affliction, and regarding feeling it is not possible (to say):

‘Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī.’ ti

‘Let my feeling be thus, let my feeling be not thus.’

Saññā Anattā,

Perception is not Self,

saññā ca hidam bhikkhave Attā abhavissa,

for if this perception, monks, were Self,

na-y-idam saññā ābādhāya saṃvatteyya, labbhettha ca saññāya:

this perception would not lead to affliction, and regarding perception it might be possible (to say):

‘Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī.’ ti

‘Let my perception be thus, let my perception be not thus.’

Yasmā ca kho bhikkhave saññā Anattā,

But because perception, monks, is not Self,

tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya:

therefore perception does lead to affliction, and regarding perception it is not possible (to say):

‘Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī.’ ti

‘Let my perception be thus, let my perception be not thus.’

Saṅkhārā Anattā,

(Mental) processes are not Self,

saṅkhārā ca hidam bhikkhave Attā abhavissaṃsu,

for if these (mental) processes, monks, were Self,

na-y-imam saṅkhārā ābādhāya saṃvatteyyum, labbhettha ca saṅkhāresu:

these (mental) processes would not lead to affliction, and regarding (mental) processes it might be possible (to say):

‘Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun.’ ti

‘Let my (mental) processes be thus, let my (mental) processes be not thus.’

Yasmā ca kho bhikkhave saṅkhārā Anattā,

But because (mental) processes, monks, are not Self,

tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu

therefore (mental) processes do lead to affliction, and regarding (mental) processes it is not possible (to say):

‘Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun.’-ti

‘Let my (mental) processes be thus, let my (mental) processes be not thus.’

Viññāṇaṃ Anattā,
Consciousness is not Self,

viññāṇañ-ca hidaṃ bhikkhave Attā abhavissa,
for if this consciousness, monks, were Self,

na-y-idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe:
this consciousness would not lead to affliction, and regarding consciousness it might be possible (to say):

‘Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī.’ ti
‘Let my consciousness be thus, let my consciousness be not thus.’

Yasmā ca kho bhikkhave viññāṇaṃ Anattā,
But because consciousness, monks, is not Self,

tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe:
therefore consciousness does lead to affliction, and regarding consciousness it is not possible (to say):

‘Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī.’ ti
‘Let my consciousness be thus, let my consciousness be not thus.’

Taṃ kiṃ maññatha bhikkhave:
What do you think of this, monks:

‘Rūpaṃ niccaṃ vā aniccaṃ vā?’ ti
‘(Is) bodily form permanent or impermanent?’

‘Aniccaṃ Bhante.’
‘Impermanent, venerable Sir.’

‘Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?’ ti
‘But that which is impermanent, (is) that unpleasant or pleasant?’

‘Dukkhaṃ Bhante.’
‘Unpleasant, venerable Sir.’

‘Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,
‘But that which is unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:
is it proper to regard it thus:

‘Etaṃ mama esoḥam-asmi eso me Attā?’ ti
‘This is mine, this I am, this is my Self?’

‘No hetāṃ Bhante.’
‘Certainly not, venerable Sir.’

“Vedanā niccā vā aniccā vā?” ti

“(Is) feeling permanent or impermanent?”

“Aniccā Bhante.”

“Impermanent, venerable Sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṃ Bhante.”

“Unpleasant, venerable Sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,

“But that which is unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:

is it proper to regard it thus:

“Etaṃ mama esoham-asmi eso me Attā?” ti

“This is mine, this I am, this is my Self?”

“No hetāṃ Bhante.”

“Certainly not, venerable Sir.”

“Saññā niccā vā aniccā vā?” ti

“(Is) perception permanent or impermanent?”

“Aniccā Bhante.”

“Impermanent, venerable Sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṃ Bhante.”

“Unpleasant, venerable Sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,

“But that which is unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:

is it proper to regard it thus:

“Etaṃ mama esoham-asmi eso me Attā?” ti

“This is mine, this I am, this is my Self?”

“No hetāṃ Bhante.”

“Certainly not, venerable Sir.”

“Saṅkhārā niccā vā aniccā vā?” ti

“(Are) (mental) processes permanent or impermanent?”

“Aniccā Bhante.”

“Impermanent, venerable Sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṃ Bhante.”

“Unpleasant, venerable Sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,

“But that which is unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:

is it proper to regard it thus:

‘Etaṃ mama esoḥam-asmi eso me Attā?’ ” ti

“This is mine, this I am, this is my Self?”

“No hetāṃ Bhante.”

“Certainly not, venerable Sir.”

“Viññāṇaṃ niccaṃ vā aniccaṃ vā?” ti

“(Is) consciousness permanent or impermanent?”

“Aniccaṃ Bhante.”

“Impermanent, venerable Sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṃ Bhante.”

“Unpleasant, venerable Sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,

“But that which is unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:

is it proper to regard it thus:

‘Etaṃ mama esoḥam-asmi eso me Attā?’ ” ti

“This is mine, this I am, this is my Self?”

“No hetāṃ Bhante.”

“Certainly not, venerable Sir.”

‘Tasmātiha bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ,
‘Therefore monks, whatever bodily form (there is) in the past, future or present,

ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumā vā hīnā vā paṇītaṃ vā,
internal or external, gross or fine, inferior or excellent,

yaṃ dūre vā santike vā sabbā rūpā:
whether far or near, regarding all bodily form:

‘Netāṃ mama, nesoham-asmi, na me so attā,’ ti
‘This is not mine, I am not this, this is not my Self,’

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbā.
in just this way, as it really is, it should be seen with full wisdom.

Yā kāci vedanā atītānāgatapaccuppannā,
Whatever feeling (there is) in the past, future or present,

ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā,
internal or external, gross or fine, inferior or excellent,

yā dūre vā santike vā sabbā vedanā:
whether far or near, regarding all feeling:

‘Netāṃ mama, nesoham-asmi, na me so attā,’ ti
‘This is not mine, I am not this, this is not my Self,’

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbā.
in just this way, as it really is, it should be seen with full wisdom.

Yā kāci saññā atītānāgatapaccuppannā,
Whatever perception (there is) in the past, future or present,

ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā,
internal or external, gross or fine, inferior or excellent,

yā dūre vā santike vā sabbā saññā:
whether far or near, regarding all perception:

‘Netāṃ mama, nesoham-asmi, na me so attā,’ ti
‘This is not mine, I am not this, this is not my Self,’

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbā.
in just this way, as it really is, it should be seen with full wisdom.

Ye keci saṅkhārā atītānāgatapaccuppannā,

Whatever (mental) processes (there are) in the past, future or present,

ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā,

internal or external, gross or fine, inferior or excellent,

ye dūre vā santike vā sabbe saṅkhārā:

whether far or near, regarding all (mental) processes:

‘Netam mama, nesoham-asmi, na me so attā,’ ti

‘This is not mine, I am not this, this is not my Self,’

evam-etam yathābhūtam sammappaññāya daṭṭhabbam.

in just this way, as it really is, it should be seen with full wisdom.

Yaṃ kiñci viññāṇam atītānāgatapaccuppannam,

Whatever consciousness (there is) in the past, future or present,

ajjhattam vā bahiddhā vā, oḷārikam vā sukhumam vā hīnam vā paṇītam vā,

internal or external, gross or fine, inferior or excellent,

yaṃ dūre vā santike vā sabbam viññāṇam:

whether far or near, regarding all consciousness:

‘Netam mama, nesoham-asmi, na me so attā,’ ti

‘This is not mine, I am not this, this is not my Self,’

evam-etam yathābhūtam sammappaññāya daṭṭhabbam.

in just this way, as it really is, it should be seen with full wisdom.

Evam passam bhikkhave sutavā Ariyasāvako rūpasmim-pi nibbindati,

Seeing in this way, monks, the learned, Noble disciple, grows weary of bodily form,

vedanāya pi nibbindati, saññāya pi nibbindati,

and weary of feeling, and weary of perception,

saṅkhāresu pi nibbindati, viññāṇasmim-pi nibbindati,

and weary of (mental) processes, and weary of consciousness,

nibbindam virajjati, virāgā vimuccati,

through weariness he becomes dispassionate, through dispassion he is liberated,

vimuttasmim vimuttam-iti ñāṇam hoti:

in liberation, there is the knowledge that such is liberation:

‘Khīṇā jāti

‘Destroyed is (re)birth

vusitaṃ brahmacariyaṃ

accomplished is the spiritual life

kataṃ karaṇīyaṃ

done is what ought to be done

nāpamaṃ itthattāyā’ ti pajānātī ti.

there is no more of this mundane state’ - this he knew.

Idam-avoca Bhagavā,

The Gracious One said this,

attamaṇā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun.

and the group-of-five monks were uplifted and greatly rejoiced in what was said by the Gracious One.

Imasmiñ-ca pana veyyākaraṇasmim bhaññamāne,

Moreover, as this sermon was being given,

pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsū ti.

the group-of-five monks’ minds were liberated from the pollutants, without attachment.

Evening Extra Chants, Pabbajita-abhiṇhasuttam

The Discourse on what One Gone Forth should frequently Reflect on

“Dasa-y-ime bhikkhave dhammā

“There are these ten things, monks,

pabbajitena abhiṇham paccavekkhitabbā.

that one who has gone forth should frequently reflect on.

Katame dasa?

What are the ten?

“Vevaṇṇiyamhi ajjhupagato” ti,

“I have become one who has no (distinctive) appearance”,

pabbajitena abhiṇham paccavekkhitabbam.

one who has gone forth should frequently reflect on this. [1]

“Parapaṭibaddhā me jīvikā” ti,

“I am bound to others for my livelihood”,

pabbajitena abhiṇham paccavekkhitabbam.

one who has gone forth should frequently reflect on this. [2]

“Añño me ākappo karaṇīyo” ti,

“I should comport myself differently”,

pabbajitena abhiṇham paccavekkhitabbam.

one who has gone forth should frequently reflect on this. [3]

“Kacci nu kho me attā sīlato na upavadatī?” ti

“Can I myself find no fault with my virtue?”

pabbajitena abhiṇham paccavekkhitabbam.

one who has gone forth should frequently reflect on this. [4]

“Kacci nu kho maṃ anuvicca viññū sabrahmacārī,

“Will my wise companions in the spiritual life, after testing me,

sīlato na upavadantī?” ti

find no fault with my virtue?”,

pabbajitena abhiṇham paccavekkhitabbam.

one who has gone forth should frequently reflect on this. [5]

“Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo” ti,

“There is alteration in, and separation from, all that is dear and appealing to me”,

pabbajitena abhiṇham paccavekkhitabbam.

one who has gone forth should frequently reflect on this. [6]

“Kammassakomhi, kammadāyādo, kammayoni,

“It is actions that I own, it is actions that I am heir to, it is actions that I am born from,

kammabandhu, kammaṭṭisaraṇo -

actions are my kinsfolk, actions are my refuge -

yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā,

whatever actions I perform, whether good or bad,

tassa dāyādo bhavissāmī” ti,

to that I will be the heir”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

one who has gone forth should frequently reflect on this. [7]

“Kathaṃ bhūtassa me rattiṃdivā vītivattantī?” ti

“In what way do the nights and days pass for me?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

one who has gone forth should frequently reflect on this. [8]

“Kacci nu kho ahaṃ suññāgāre abhiraṃmāmi?” ti

“Do I delight in empty places?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

one who has gone forth should frequently reflect on this. [9]

“Atthi nu kho me uttarimanussadhammā -

“Has a state beyond (ordinary) human beings -

alam-ariyañāṇadassanaviseso - adhigato?

the distinction of what is truly noble knowledge and seeing - been attained by me?

Yenāham pacchime kāle sabrahmacārīhi puṭṭho,

° Will I at the end, when questioned by my companions in the spiritual life,

na maṅku bhavissāmī?” ti

not be embarrassed?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

one who has gone forth should frequently reflect on this. [10]

Ime kho bhikkhave dasadhammā,

These are the ten things, monks,

pabbajitena abhiṇhaṃ paccavekkhitabbā.

that one who has gone forth should frequently reflect on.

Evening Extra Chants, Paccayaniddeso

The Explanation of the Conditions

01. Hetupaccayo ti

Root condition means

hetū hetusampayuttakānaṃ dhammānaṃ,

roots are related to those things associated with roots,

taṃsamuṭṭhānānañ-ca rūpānaṃ,

and the forms that originate from it,

hetupaccayena paccayo.

the condition being by way of root condition.

02. Ārammaṇapaccayo ti

Object condition means

rūpāyatanaṃ cakkhaviññādhātuyā,

the form sense-sphere is related to the eye-consciousness element,

taṃsampayuttakānañ-ca dhammānaṃ,

and the things that are associated with it,

ārammaṇapaccayena paccayo;

the condition being by way of object condition;

saddāyatanaṃ sotaviññādhātuyā,

the sound sense-sphere is related to the ear-consciousness element,

taṃsampayuttakānañ-ca dhammānaṃ,

and the things that are associated with it,

ārammaṇapaccayena paccayo;

the condition being by way of object condition;

gandhāyatanaṃ ghānaviññādhātuyā

the smell sense-sphere is related to the nose-consciousness element,

taṃsampayuttakānañ-ca dhammānaṃ,

and the things that are associated with it,

ārammaṇapaccayena paccayo.

the condition being by way of object condition;

rasāyatanam̐ jivhāviññāṇadhātuyā

the taste sense-sphere is related to the tongue-consciousness element,

taṃsampayuttakānañ-ca dhammānam̐,

and the things that are associated with it,

ārammaṇapaccayena paccayo.

the condition being by way of object condition;

phoṭṭhabbāyatanam̐ kāyaviññāṇadhātuyā,

the tangibles sense-sphere is related to the body-consciousness element,

taṃsampayuttakānañ-ca dhammānam̐,

and the things that are associated with it,

ārammaṇapaccayena paccayo;

the condition being by way of object condition;

rūpāyatanam̐ saddāyatanam̐ gandhāyatanam̐,

the form sense-sphere, the sound sense-sphere, the smell sense-sphere,

rasāyatanam̐ phoṭṭhabbāyatanam̐ manodhātuyā,

the taste sense-sphere, the tangibles sense-sphere are related to the mind element,

taṃsampayuttakānañ-ca dhammānam̐,

and the things that are associated with it,

ārammaṇapaccayena paccayo.

the condition being by way of object condition.

Sabbe dhammā manoviññāṇadhātuyā,

All thought sense-spheres are related to the mind-consciousness element,

taṃsampayuttakānañ-ca dhammānam̐,

and the things that are associated with it,

ārammaṇapaccayena paccayo.

the condition being by way of object condition.

Yaṃ yaṃ dhammāṃ ārabha

Beginning with any thought sense-sphere

ye ye dhammā uppajjanti, cittacetasikā dhammā,

whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesāṃ tesāṃ dhammānam̐,

these thoughts and whatever other thoughts (arise),

ārammaṇapaccayena paccayo.

the condition is by way of object condition.

03. Adhipatipaccayo ti

Predominance condition means

chandādhīpati chandasampayuttakānaṃ dhammānaṃ,

a predominance of (concentrated wholesome) desire is related to those thoughts associated with (wholesome) desire,

taṃsamuṭṭhānānañ-ca rūpānaṃ,

and the forms that originate from it,

adhipatipaccayena paccayo;

the condition being by way of predominance condition;

vīriyādhīpati vīriyasampayuttakānaṃ dhammānaṃ,

a predominance of (concentrated) energy is related to those thoughts associated with energy,

taṃsamuṭṭhānānañ-ca rūpānaṃ,

and the forms that originate from it,

adhipatipaccayena paccayo;

the condition being by way of predominance condition;

cittādhīpati cittasampayuttakānaṃ dhammānaṃ,

predominance of (concentrated wholesome) mind is related to those thoughts associated with (wholesome) mind,

taṃsamuṭṭhānānañ-ca rūpānaṃ,

and the forms that originate from it,

adhipatipaccayena paccayo;

the condition being by way of predominance condition;

vīmaṃsādhīpati vīmaṃsasampayuttakānaṃ dhammānaṃ

predominance of (concentrated) investigation is related to those thoughts associated with investigation,

taṃsamuṭṭhānānañ-ca rūpānaṃ,

and the forms that originate from it,

adhipatipaccayena paccayo.

the condition being by way of predominance condition.

Yaṃ yaṃ dhammaṃ garuṃ katvā,

After giving weight to one of these thoughts,

ye ye dhammā uppajjanti, cittacetāsikā dhammā,

whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesam tesam dhammānaṃ,
these thoughts and whatever other thoughts (arise),

adhipatipaccayena paccayo;
the condition is by way of predominance condition;

04. Anantarapaccayo ti

Preceding condition means

cakkhuviññāṇadhātu taṃsampayuttakā ca dhammā
eye-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañ-ca dhammānaṃ,
are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,
the condition being by way of preceding condition,

manodhātu taṃsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,
are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;
the condition being by way of preceding condition;

sotaviññāṇadhātu taṃsampayuttakā ca dhammā
ear-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañ-ca dhammānaṃ,
are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,
the condition being by way of preceding condition,

manodhātu taṃsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,
are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;
the condition being by way of preceding condition;

ghānaviññāṇadhātu taṃsampayuttakā ca dhammā
nose-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañ-ca dhammānaṃ,
are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,

the condition being by way of preceding condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;

the condition being by way of preceding condition;

jivhāviññāṇadhātu taṃsampayuttakā ca dhammā

tongue-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,

the condition being by way of preceding condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;

the condition being by way of preceding condition;

kāyaviññāṇadhātu taṃsampayuttakā ca dhammā

body-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,

the condition being by way of preceding condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā kusalā dhammā

The immediately former wholesome thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ,

are related to the immediately following wholesome thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā kusalā dhammā

The immediately former wholesome thoughts

pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ,

are related to the immediately following inconsequential thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ

are related to the immediately following unwholesome thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ,

are related to the immediately following inconsequential thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ

are related to the immediately following inconsequential thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ

are related to the immediately following wholesome thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ

are related to the immediately following unwholesome thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

Yesaṃ yesaṃ dhammānaṃ anantarā

Whenever any of these thoughts are preceding

ye ye dhammā uppajjanti cittacetāsikā dhammā,

whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesāṃ tesāṃ dhammānaṃ,

these thoughts are related to those thoughts,

anantarapaccayena paccayo.

the condition being by way of preceding condition.

05. Samanantarapaccayo ti

Prior condition means

cakkhuviññāṇadhātu taṃsampayuttakā ca dhammā

eye-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

samanantarapaccayena paccayo,

the condition being by way of prior condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

samanantarapaccayena paccayo;

the condition being by way of prior condition;

sotaviññāṇadhātu taṃsampayuttakā ca dhammā

ear-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

samanantarapaccayena paccayo,

the condition being by way of prior condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

samanantarapaccayena paccayo;

the condition being by way of prior condition;

ghānaviññāṇadhātu taṃsampayuttakā ca dhammā

nose-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

samanantarapaccayena paccayo,

the condition being by way of prior condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

samanantarapaccayena paccayo;

the condition being by way of prior condition;

jivhāviññāṇadhātu taṃsampayuttakā ca dhammā

tongue-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

samanantarapaccayena paccayo,

the condition being by way of prior condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

samanantarapaccayena paccayo;

the condition being by way of prior condition;

kāyaviññāṇadhātu taṃsampayuttakā ca dhammā

body-consciousness element and the things associated with it

manodhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-element and the things that are associated with it,

samanantarapaccayena paccayo,

the condition being by way of prior condition,

manodhātu taṃsampayuttakā ca dhammā

mind element and the things associated with it

manoviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

are related to the mind-consciousness element and the things associated with it,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Purimā purimā kusalā dhammā

The immediately former wholesome thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ,

are related to the immediately following wholesome thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Purimā purimā kusalā dhammā

The immediately former wholesome thoughts

pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ,

are related to the immediately following inconsequential thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ

are related to the immediately following unwholesome thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ

are related to the immediately following inconsequential thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ

are related to the immediately following inconsequential thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ

are related to the immediately following wholesome thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ

are related to the immediately following unwholesome thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

Yesaṃ yesaṃ dhammānaṃ samanantarā

Whenever any of these thoughts are prior

ye ye dhammā uppajjanti cittacetāsikā dhammā,

whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesāṃ tesāṃ dhammānaṃ,

these thoughts being related to those thoughts,

samanantarapaccayena paccayo.

the condition being by way of prior condition.

06. Sahajātapaccayo ti

Arising together condition means

cattāro khandhā arūpino aññamaññaṃ,

the four formless constituents are mutually related,

sahajātapaccayena paccayo;

the condition being by way of arising together condition;

cattāro mahābhūtā aññamaññaṃ;

the four great elementals are mutually related,

sahajātapaccayena paccayo;

the condition being by way of arising together condition;

okkantikkhaṇe nāmarūpaṃ aññamaññaṃ

at the time of descent (into the womb) mind and body are mutually related,

sahajātapaccayena paccayo;

the condition being by way of arising together condition;

cittacetāsikā dhammā

mental factors and thoughts

cittasamuṭṭhānānaṃ rūpānaṃ,

are related to forms that originate from the mind,

sahajātapaccayena paccayo;

the condition being by way of arising together condition;

mahābhūtā upādārūpānaṃ,

the four great elementals are related to secondary form,

sahajātapaccayena paccayo.

the condition being by way of arising together condition.

Rūpino dhammā arūpīnaṃ dhammānaṃ kiñci kāle,

Forms are sometimes related to the formless,

sahajātapaccayena paccayo;

the condition being by way of arising together condition;

kiñci kāle na sahajātapaccayena paccayo.

and sometimes the condition is not by way of arising together condition.

07. Aññamaññapaccayo ti

Mutuality condition means

cattāro khandhā arūpino,

the four formless constituents are related,

aññamaññapaccayena paccayo;

the condition being by way of mutuality condition;

cattāro mahābhūtā,

the four great elementals are related,

aññamaññapaccayena paccayo;

the condition being by way of mutuality condition;

okkantikkhaṇe nāmarūpaṃ,

at the time of descent (into the womb) mind and body are related,

aññamaññapaccayena paccayo.

the condition being by way of mutuality condition;

08. Nissayapaccayo ti

Support condition means

cattāro khandhā arūpino aññamaññaṃ,

the four formless constituents are mutually related,

nissayapaccayena paccayo;

the condition being by way of support condition;

cattāro mahābhūtā aññamaññaṃ;

the four great elementals are mutually related,

nissayapaccayena paccayo;

the condition being by way of support condition;

okkantikkhaṇe nāmarūpaṃ aññamaññaṃ

at the time of descent (into the womb) mind and body are mutually related,

nissayapaccayena paccayo;

the condition being by way of support condition;

cittacetāsikā dhammā

mental factors and thoughts

cittasamuṭṭhānānaṃ rūpānaṃ,

are related to forms that originate from the mind,

nissayapaccayena paccayo;

the condition being by way of support condition;

mahābhūtā upādārūpānaṃ

the four great elementals are related to secondary form

nissayapaccayena paccayo.

the condition being by way of support condition.

Cakkhāyatanam

Eye sense-sphere

cakkhuviññāṇadhātuyā taṃsampayuttakānaṃ-ca dhammānaṃ,

is related to eye-consciousness element and the things associated with it,

nissayapaccayena paccayo;

the condition being by way of support condition;

sotāyatanam

ear sense-sphere

sotaviññāṇadhātuyā taṃsampayuttakānaṃ-ca dhammānaṃ,

is related to ear-consciousness element and the things associated with it,

nissayapaccayena paccayo;

the condition being by way of support condition;

ghānāyatanam

nose sense-sphere

ghānaviññāṇadhātuyā taṃsampayuttakānaṃ-ca dhammānaṃ,

is related to nose-consciousness element and the things associated with it,

nissayapaccayena paccayo;

the condition being by way of support condition;

jivhāyatanam

tongue sense-sphere

jivhāviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

is related to tongue-consciousness element and the things associated with it,

nissayapaccayena paccayo;

the condition being by way of support condition;

kāyāyatanam

body sense-sphere

kāyaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

is related to body-consciousness element and the things associated with it,

nissayapaccayena paccayo.

the condition being by way of support condition.

Yaṃ rūpaṃ nissāya,

With the support of this form,

manodhātu ca manoviññāṇadhātu ca vattanti,

mind element and the mind-consciousness element arise,

taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca

that form is related to the mind element and the mind-consciousness element

taṃsampayuttakānañ-ca dhammānaṃ,

and the thoughts associated with it,

nissayapaccayena paccayo.

the condition being by way of support condition.

09. Upanissayapaccayo ti

Strong support condition means

purimā purimā kusalā dhammā

the immediately former wholesome thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ,

are related to the immediately following wholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā kusalā dhammā

The immediately former wholesome thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ kesañci,
are related to some later unwholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā kusalā dhammā

The immediately former wholesome thoughts

pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ,
are related to the immediately following inconsequential thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ,
are related to the immediately following unwholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ kesañci,
are related to some later wholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā akusalā dhammā

The immediately former unwholesome thoughts

pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ,
are related to the immediately following inconsequential thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ,

are related to the immediately following inconsequential thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ,

are related to the immediately following wholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Purimā purimā abyākatā dhammā

The immediately former inconsequential thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ,

are related to the immediately following unwholesome thoughts,

upanissayapaccayena paccayo.

the condition being by way of strong support condition.

Utubhojanam-pi upanissayapaccayena paccayo.

Also season and food (may be) a condition by way of strong support condition.

Puggalo pi upanissayapaccayena paccayo.

Also a person (may be) a condition by way of strong support condition.

Senāsanam-pi upanissayapaccayena paccayo.

Also a dwelling place (may be) a condition by way of strong support condition.

10. Purejātapaccayo ti

Arising before condition means

cakkhāyatanam

eye sense-sphere

cakkhuviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

is related to eye-consciousness element and the things associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

sotāyatanam

ear sense-sphere

sotaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to ear-consciousness element and the things associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

ghānāyatanam

nose sense-sphere

ghānaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to nose-consciousness element and the things associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

jivhāyatanam

tongue sense-sphere

jivhāviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to tongue-consciousness element and the things associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

kāyāyatanam,

body sense-sphere,

kāyaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to body-consciousness element and the things associated with it,

purejātapaccayena paccayo.

the condition being by way of arising before condition.

Rūpāyatanam

The form sense-sphere

cakkhuviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to the eye-consciousness element and the things that are associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

saddāyatanam

the sound sense-sphere

sotaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to the ear-consciousness element and the things that are associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

gandhāyatanam

the smell sense-sphere

ghānaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to the nose-consciousness element and the things that are associated with it,

purejātapaccayena paccayo.

the condition being by way of arising before condition;

rasāyatanam

the taste sense-sphere

jivhāviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to the tongue-consciousness element and the things that are associated with it,

purejātapaccayena paccayo.

the condition being by way of arising before condition;

phoṭṭhabbāyatanam

the tangibles sense-sphere

kāyaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to the body-consciousness element and the things that are associated with it,

purejātapaccayena paccayo;

the condition being by way of arising before condition;

rūpāyatanam saddāyatanam gandhāyatanam,

the form sense-sphere, the sound sense-sphere, the smell sense-sphere,

rasāyatanam phoṭṭhabbāyatanam

the taste sense-sphere, the tangibles sense-sphere

manodhātuyā taṃsampayuttakānañ-ca dhammānam,

are related to the mind element and the things that are associated with it,

purejātapaccayena paccayo.

the condition being by way of arising before condition.

Yaṃ rūpaṃ nissāya,
With the support of this form,

manodhātu ca manoviññāḍadhātu ca vattanti,
mind element and the mind-consciousness element arise,

taṃ rūpaṃ,
that form,

manodhātuyā taṃsampayuttakānañ-ca dhammānaṃ,
is related to the mind element and the things associated with it,

purejātapaccayena paccayo.
the condition being by way of arising before condition.

Manoviññāḍadhātuyā
(That form is) related to mind-consciousness element

taṃsampayuttakānañ-ca dhammānaṃ kiñci kāle,
and the thoughts associated with it sometimes,

purejātapaccayena paccayo;
the condition being by way of arising before condition;

kiñci kāle na purejātapaccayena paccayo.
and sometimes the condition is not by way of arising before condition.

11. Pacchājātapaccayo ti
Arising later condition means

pacchājātā cittacetāsikā dhammā
mental factors and thoughts arising later

purejātassa imassa kāyassa,
are related to this collection of (things) arising before,

pacchājātapaccayena paccayo.
the condition being by way of arising later condition.

12. Āsevanapaccayo ti
Habitual condition means

purimā purimā kusalā dhammā
former wholesome thoughts

pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ,
are related to the following wholesome thoughts,

āsevanapaccayena paccayo.
the condition being by way of habitual condition.

Purimā purimā akusalā dhammā

Former unwholesome thoughts

pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ,

are related to the following unwholesome thoughts,

āsevanapaccayena paccayo.

the condition being by way of habitual condition.

Purimā purimā kiriyābyākatā dhammā

Former functionally inconsequential thoughts

pacchimānaṃ pacchimānaṃ kiriyābyākatānaṃ dhammānaṃ

are related to the following functionally inconsequential thoughts,

āsevanapaccayena paccayo.

the condition being by way of habitual condition.

13. Kammaṃpaccayo ti

(Intentional) deed condition means

kusalākusalaṃ kammaṃ

a wholesome and an unwholesome (intentional) deed

vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ,

are related to the constituents of results and to the forms that originate from what was done,

kammaṃpaccayena paccayo;

the condition being by way of (intentional) deed condition;

Cetanā sampayuttakānaṃ dhammānaṃ,

Intention is related to those thoughts associated with it,

taṃsamuṭṭhānānañ-ca rūpānaṃ,

and the forms that originate from it,

kammaṃpaccayena paccayo.

the condition being by way of (intentional) deed condition.

14. Vipākapaccayo ti

Result condition means

vipākā cattāro khandhā arūpino aññamaññaṃ,

the resultant four formless constituents are mutually related,

vipākapaccayena paccayo.

the condition being by way of result condition.

15. Āhārapaccayo ti

Nutriment condition means

kabaḷīkāro āhāro imassa kāyassa,

material food is related to this body,

āhārapaccayena paccayo.

the condition being by way of nutriment condition.

Arūpino āhārā sampayuttakānaṃ dhammānaṃ,

Formless foods are related to those things associated with it,

taṃsamuṭṭhānānaṃ-ca rūpānaṃ,

and the forms that originate from it,

āhārapaccayena paccayo.

the condition being by way of nutriment condition.

16. Indriyapaccayo ti

Faculty condition means

cakkhundriyaṃ

the eye-faculty

cakkhuviññāṇadhātuyā taṃsampayuttakānaṃ-ca dhammānaṃ,

is related to eye-consciousness element and the things associated with it,

indriyapaccayena paccayo;

the condition being by way of faculty condition;

sotindriyaṃ

the ear-faculty

sotaviññāṇadhātuyā taṃsampayuttakānaṃ-ca dhammānaṃ,

is related to ear-consciousness element and the things associated with it,

indriyapaccayena paccayo;

the condition being by way of faculty condition;

ghānindriyaṃ

the nose-faculty

ghānaviññāṇadhātuyā taṃsampayuttakānaṃ-ca dhammānaṃ,

is related to nose-consciousness element and the things associated with it,

indriyapaccayena paccayo;

the condition being by way of faculty condition;

jivhindriyaṃ
the tongue-faculty

jivhāviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,
is related to tongue-consciousness element and the things associated with it,

indriyapaccayena paccayo;
the condition being by way of faculty condition;

kāyindriyaṃ
the body-faculty

kāyaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,
is related to body-consciousness element and the things associated with it,

indriyapaccayena paccayo.
the condition being by way of faculty condition.

Rūpajīvitindriyaṃ kaṭattārūpānaṃ,
The physical life faculty is related to forms that originate from what was done,

indriyapaccayena paccayo.
the condition being by way of faculty condition.

Arūpino indriyā sampayuttakānaṃ dhammānaṃ
Formless faculties are related to those things associated with it,

taṃsamuṭṭhānānañ-ca rūpānaṃ,
and the forms that originate from it,

indriyapaccayena paccayo.
the condition being by way of faculty condition.

17. Jhānapaccayo ti
Absorption condition means

jhānaṅgāni
the absorption factors

jhānasampayuttakānaṃ dhammānaṃ,
are related to those things associated with absorption,

taṃsamuṭṭhānānañ-ca rūpānaṃ,
and the forms that originate from it,

jhānapaccayena paccayo.
the condition being by way of absorption condition.

18. Maggapaccayo ti

Path condition means

maggaṅgāni

the path factors

maggasampayuttakānaṃ dhammānaṃ,

are related to those things associated with the path,

taṃsamuṭṭhānānañ-ca rūpānaṃ,

and the forms that originate from it,

maggapaccayena paccayo.

the condition being by way of path condition.

19. Sampayuttapaccayo ti

Association condition means

cattāro khandhā arūpino aññamaññaṃ,

the four formless constituents are mutually related,

sampayuttapaccayena paccayo.

the condition being by way of association condition.

20. Vippayuttapaccayo ti

Disassociation condition means

rūpino dhammā arūpīnaṃ dhammānaṃ,

forms are related to the formless,

vippayuttapaccayena paccayo.

the condition being by way of disassociation condition.

Arūpino dhammā rūpīnaṃ dhammānaṃ,

the formless is related to forms,

vippayuttapaccayena paccayo.

the condition being by way of disassociation condition.

21. Atthipaccayo ti

Presence condition means

cattāro khandhā arūpino aññamaññaṃ,

the four formless constituents are mutually related,

atthipaccayena paccayo;

the condition being by way of presence condition;

cattāro mahābhūtā aññamaññaṃ;

the four great elementals are mutually related,

atthipaccayena paccayo;

the condition being by way of presence condition;

okkantikkhaṇe nāmarūpaṃ aññamaññaṃ

at the time of descent (into the womb) mind and body are mutually related,

atthipaccayena paccayo;

the condition being by way of presence condition;

cittacetāsikā dhammā

mental factors and thoughts

cittasamuṭṭhānānaṃ rūpānaṃ,

are related to forms that originate from the mind,

atthipaccayena paccayo;

the condition being by way of presence condition;

mahābhūtā upādārūpānaṃ,

the four great elementals are related to secondary form,

atthipaccayena paccayo.

the condition being by way of presence condition.

Cakkhāyatanam

Eye sense-sphere

cakkuviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

is related to eye-consciousness element and the things associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

sotāyatanam

ear sense-sphere

sotaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

is related to ear-consciousness element and the things associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

ghānāyatanam

nose sense-sphere

ghānaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to nose-consciousness element and the things associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

jivhāyatanam

tongue sense-sphere

jivhāviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to tongue-consciousness element and the things associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

kāyāyatanam

body sense-sphere

kāyaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānam,

is related to body-consciousness element and the things associated with it,

atthipaccayena paccayo.

the condition being by way of presence condition.

Rūpāyatanam cakkhaviññāṇadhātuyā,

The form sense-sphere is related to the eye-consciousness element,

taṃsampayuttakānañ-ca dhammānam,

and the things that are associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

saddāyatanam sotaviññāṇadhātuyā,

the sound sense-sphere is related to the ear-consciousness element,

taṃsampayuttakānañ-ca dhammānam,

and the things that are associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

gandhāyatanam̐ ghānaviññāṇadhātuyā

the smell sense-sphere is related to the nose-consciousness element,

taṃsampayuttakānañ-ca dhammānam̐,

and the things that are associated with it,

atthipaccayena paccayo.

the condition being by way of presence condition;

rasāyatanam̐ jivhāviññāṇadhātuyā

the taste sense-sphere is related to the tongue-consciousness element,

taṃsampayuttakānañ-ca dhammānam̐,

and the things that are associated with it,

atthipaccayena paccayo.

the condition being by way of presence condition;

phoṭṭhabbāyatanam̐ kāyaviññāṇadhātuyā,

the tangibles sense-sphere is related to the body-consciousness element,

taṃsampayuttakānañ-ca dhammānam̐,

and the things that are associated with it,

atthipaccayena paccayo;

the condition being by way of presence condition;

rūpāyatanam̐ saddāyatanam̐ gandhāyatanam̐,

the form sense-sphere, the sound sense-sphere, the smell sense-sphere,

rasāyatanam̐ phoṭṭhabbāyatanam̐ manodhātuyā,

the taste sense-sphere, the tangibles sense-sphere are related to the mind element,

taṃsampayuttakānañ-ca dhammānam̐,

and the things that are associated with it,

atthipaccayena paccayo.

the condition being by way of presence condition.

Yam̐ rūpaṃ nissāya,

With the support of this form,

manodhātu ca manoviññāṇadhātu ca vattanti,

mind element and the mind-consciousness element arise,

taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca

that form is related to the mind element and the mind-consciousness element

taṃsampayuttakānañ-ca dhammānaṃ,

and the thoughts associated with it,

atthipaccayena paccayo.

the condition being by way of presence condition.

22. Natthipaccayo ti

Absence condition means

samanantaraniruddhā cittacetāsikā dhammā,

mental factors and thoughts that have ceased being prior,

paṭuppannānaṃ cittacetāsikānaṃ dhammānaṃ,

are related to mental factors and thoughts that have arisen in the present,

natthipaccayena paccayo.

the condition being by way of absence condition.

23. Vigatapaccayo ti

Disappearance condition means

samanantaravigatā cittacetāsikā dhammā,

mental factors and thoughts that have disappeared from being prior,

paṭuppannānaṃ cittacetāsikānaṃ dhammānaṃ,

are related to mental factors and thoughts that have arisen in the present,

vigatapaccayena paccayo.

the condition being by way of disappearance condition.

24. Avigatapaccayo ti

Non-disappearance condition means

cattāro khandhā arūpino aññamaññaṃ,

the four formless constituents are mutually related,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

cattāro mahābhūtā aññamaññaṃ;

the four great elementals are mutually related,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

okkantikkhaṇe nāmarūpaṃ aññamaññaṃ

at the time of descent (into the womb) mind and body are mutually related,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

cittacetāsikā dhammā

mental factors and thoughts

cittasamuṭṭhānānaṃ rūpānaṃ,

are related to forms that originate from the mind,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

mahābhūtā upādārūpānaṃ,

the four great elementals are related to secondary form,

avigatapaccayena paccayo.

the condition being by way of non-disappearance condition.

Cakkhāyatanam

Eye sense-sphere

cakkuviññāṇadhātuyā taṃsampayuttakānaṃ-ca dhammānaṃ,

is related to eye-consciousness element and the things associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

sotāyatanam

ear sense-sphere

sotaviññāṇadhātuyā taṃsampayuttakānaṃ-ca dhammānaṃ,

is related to ear-consciousness element and the things associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

ghānāyatanam

nose sense-sphere

ghānaviññāṇadhātuyā taṃsampayuttakānaṃ-ca dhammānaṃ,

is related to nose-consciousness element and the things associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

jivhāyatanam

tongue sense-sphere

jivhāviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

is related to tongue-consciousness element and the things associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

kāyāyatanam

body sense-sphere

kāyaviññāṇadhātuyā taṃsampayuttakānañ-ca dhammānaṃ,

is related to body-consciousness element and the things associated with it,

avigatapaccayena paccayo.

the condition being by way of non-disappearance condition.

Rūpāyatanam cakkhaviññāṇadhātuyā,

The form sense-sphere is related to the eye-consciousness element,

taṃsampayuttakānañ-ca dhammānaṃ,

and the things that are associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

saddāyatanam sotaviññāṇadhātuyā,

the sound sense-sphere is related to the ear-consciousness element,

taṃsampayuttakānañ-ca dhammānaṃ,

and the things that are associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

gandhāyatanam ghānaviññāṇadhātuyā

the smell sense-sphere is related to the nose-consciousness element,

taṃsampayuttakānañ-ca dhammānaṃ,

and the things that are associated with it,

avigatapaccayena paccayo.

the condition being by way of non-disappearance condition;

rasāyatanam̐ jivhāviññāṇadhātuyā

the taste sense-sphere is related to the tongue-consciousness element,

taṃsampayuttakānañ-ca dhammānaṃ,

and the things that are associated with it,

avigatapaccayena paccayo.

the condition being by way of non-disappearance condition;

phoṭṭhabbāyatanam̐ kāyaviññāṇadhātuyā,

the tangibles sense-sphere is related to the body-consciousness element,

taṃsampayuttakānañ-ca dhammānaṃ,

and the things that are associated with it,

avigatapaccayena paccayo;

the condition being by way of non-disappearance condition;

rūpāyatanam̐ saddāyatanam̐ gandhāyatanam̐,

the form sense-sphere, the sound sense-sphere, the smell sense-sphere,

rasāyatanam̐ phoṭṭhabbāyatanam̐ manodhātuyā,

the taste sense-sphere, the tangibles sense-sphere are related to the mind element,

taṃsampayuttakānañ-ca dhammānaṃ,

and the things that are associated with it,

avigatapaccayena paccayo.

the condition being by way of non-disappearance condition.

Yam̐ rūpaṃ nissāya,

With the support of this form,

manodhātu ca manoviññāṇadhātu ca vattanti,

mind element and the mind-consciousness element arise,

taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca

that form is related to the mind element and the mind-consciousness element

taṃsampayuttakānañ-ca dhammānaṃ,

and the thoughts associated with it,

avigatapaccayena paccayo ti.

the condition being by way of non-disappearance condition.

Lovingkindness – Aspiration – Sharing of Merits

(Chant on every Uposatha day)

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,

May all creatures, all breathing creatures, all beings,

sabbe puggalā, sabbe attabhāvapariyāpannā,

all persons, all individuals,

sabbā itthiyo, sabbe purisā,

may all women, all men,

sabbe ariyā, sabbe anariyā,

all those who are Noble, all those who are not (yet) Noble,

sabbe devā, sabbe manussā, sabbe vinipātikā,

all gods, all human beings, all who have fallen (into the lower worlds),

averā hontu, abyāpajjā hontu, anīghā hontu,

be free from hatred, free from oppression, free from trouble,

sukhī attānaṃ pariharantu, dukkhā muccantu,

may they take care of themselves and be happy, may they be free from suffering,

yathāladhasampattito mā vigacchantu kammassakā.

being ones who own their actions, may they not lose whatever prosperity they have gained.

Puratthimāya disāya, pacchimāya disāya, uttarāya disāya, dakkhiṇāya disāya,

In the Eastern direction, in the Western direction, in the Northern direction, in the Southern direction,

puratthimāya anudisāya, pacchimāya anudisāya,

in the South-Eastern direction, in the North-West direction,

uttarāya anudisāya, dakkhiṇāya anudisāya,

in the North-East direction, in the South-West direction,

heṭṭhimāya disāya, uparimāya disāya.

in the lower direction, in the upper direction.

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,

May all creatures, all breathing creatures, all beings,

sabbe puggalā, sabbe attabhāvapariyāpannā,

all persons, all individuals,

sabbā itthiyo, sabbe purisā,

may all women, all men,

sabbe ariyā, sabbe anariyā,

all those who are Noble, all those who are not (yet) Noble,

sabbe devā, sabbe manussā, sabbe vinipātikā,
all gods, all human beings, all who have fallen (into the lower worlds),

averā hontu, abyāpajjā hontu, anīghā hontu,
be free from hatred, free from oppression, free from trouble,

sukhī attānaṃ pariharantu, dukkhā muccantu,
may they take care of themselves and be happy, may they be free from suffering,

yathāladdhasampattito mā vigacchantu kammassakā.
being ones who own their actions, may they not lose whatever prosperity they have gained.

Uddham yāva bhavaggā ca adho yāva avīcīto
From the top of existence down, and from the lowest worlds up,

samantā Cakkavāḷesu, ye sattā pathavī carā,
everywhere in the Universe, whatever beings live on the earth,

abyāpajjā niverā ca niddukkhā cānupaddavā.
(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Uddham yāva bhavaggā ca adho yāva avīcīto
From the top of existence down, and from the lowest worlds up,

samantā Cakkavāḷesu, ye sattā udake carā,
everywhere in the Universe, whatever beings live in the water,

abyāpajjā niverā ca niddukkhā cānupaddavā.
(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Uddham yāva bhavaggā ca adho yāva avīcīto
From the top of existence down, and from the lowest worlds up,

samantā Cakkavāḷesu, ye sattā ākāse carā,
everywhere in the Universe, whatever beings live in the sky,

abyāpajjā niverā ca niddukkhā cānupaddavā.
(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Yaṃ pattam kusalam, tassa ānubhāvena pāṇino,
I have attained what is wholesome, by the power of this, may all beings,

sabbe Saddhammarājassa ñatvā Dhammaṃ, sukhāvahaṃ,
having understood the King of the True Dhamma's Doctrine, be led to happiness,

pāpuṇantu visuddhāya, sukhāya paṭipattiyā,
attain to purity, practise comfortably,

asokam-anupāyāsam, Nibbānasukham-uttamaṃ.
be without grief, without continuing despair, (and attain) the supreme happiness of Emancipation.

Ciraṃ tiṭṭhatu Saddhammo, Dhamme hontu sagāravā,

May the True Dhamma last long, may all beings have respect for the Dhamma,

sabbe pi sattā, kālena sammā devo pavassatu.

may the (rain)-gods rain down at the right time.

Yathā rakkhimsu porāṇā Surājāno, tathevimaṃ

Just like the Good Kings of old gave protection, likewise

Rājā rakkhatu dhammena attano va pajam̐ pajam̐.

may the (present) King protect the people righteously like (he protects) himself.

Imāya Dhammānudhammapaṭipattiyā Buddhaṃ pūjemi,

By this practice in conformity with the Dhamma I worship the Buddha,

imāya Dhammānudhammapaṭipattiyā Dhammaṃ pūjemi,

by this practice in conformity with the Dhamma I worship the Dhamma,

imāya Dhammānudhammapaṭipattiyā Saṅghaṃ pūjemi,

by this practice in conformity with the Dhamma I worship the Saṅgha,

addhā imāya paṭipadāya jātijarābyādhimaraṇamhā parimuccisāmi.

by this practice may I be freed from birth, old age, sickness and death.

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.

May my merit bring about the destruction of the pollutants.

Idaṃ me puññaṃ Nibbānassa paccayo hotu.

May my merit be a condition for (gaining) Nibbāna.

Mama puññabhāgaṃ sabbasattānaṃ bhājemi,

I share my portion of merits with all beings,

te sabbe me samaṃ puññabhāgaṃ labhantu.

may all of them share my portion of merits evenly.

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!

by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!

by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,

May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!

by the power of the whole Saṅgha may you be well forever!

Sādhu! Sādhu! Sādhu!

Well said! Well said! Well said!